

# CHRIST

SET FORTH

<i>In his</i>	{	Death,	<i>As the</i>	{	Cause
	{	Resurrection,		{	of Justifi-
	{	Ascension,		{	cation.
	{	Sitting at Gods		{	Object
	{	right hand,		{	of justify-
	{	Intercession,		{	ing faith.

Upon Rom. 8. vers. 34.

*Together with*

**A Treatise discovering the  
Affectionate Tenderneffe of  
*Christs Heart* now in  
*Heaven,*  
Unto Sinners on Earth.**

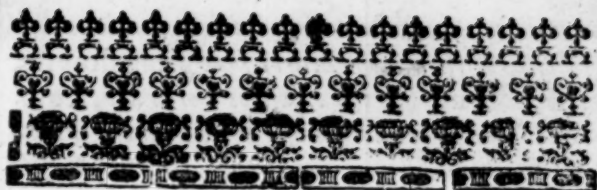
By THO: GOODWIN, B.D.



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To the

R E A D E R.

**W**hat the scope of this treatise it selfe is, the Title-page and the Table that followes, will sufficiently informe you: I shall onely

here acquaint you, with what was mine, in a few words. I have by long experience observed many holy and precious soules, who have clearly and wholly given up themselves to Christ, to be saved by him his owne way; And who at their first conversion (as also at times of desertion,) have made an entire and immediate cloze with Christ alone for their Justification, who yet in the ordinary course and way of their spirits, have beene too much caried away with the Rudiments of Christ in their owne hearts, and not after Christ himselfe: The streame of their more constant thoughts and deepest intentions running in the channell of

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## To the Reader.

reflecting upon, & searching into the gracious dispositions of their owne hearts, so to bring downe, or to raise up (as the Apostles words are, Rom. 10 8.) and so get a sight of Christ by them. Whereas Christ himselfe is nigh them (as the Apostle there speaks) if they would but nakedly look upon himself through thoughts of pure & single faith.

And although the use of our own graces by way of sign and evidence of Christ in us be allowed us by God, and is no way derogatory from Christ, if subordinated to faith; and so as that the heart be not too inordinate and immoderate in poring too long, or too much on them, to fetch their comfort from thẽ, unto a neglect of Christ: yet as pleasures that are lawfull, are unlawfully used, when our thoughts and intentions are too long, or too frequent, or too vehement in them, so as to dead the heart; either to the present delighting in God, or pursuing after him, with the joint strength of our soules, as our only chiefe good: so an immoderate recourse unto signes, (though barely considered as such) is as unwarrantable, when thereby we are diverted and taken off from a more constant actual exercise of daily thoughts of faith towards Christ immediately, as he is set forth to bee our righteousness; either by the way of Assurance; (which is a kind of enjoyment of him) or Recumbency & renewed adherẽce in pursuit after him.

And yet the minds of many are so wholly taken up with their own hearts, that as the Psalmist says of God, Christ is scarce in all their thoughts:

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But let these consider what a dishonour this must needs be unto Christ, that his train and favourites (our graces) should have a fuller Court and more frequent attendance from our hearts then himself, who is the King of Glory. And likewise what a shame also it is from beleevers themselves, who are his Sponse, to looke upon their Husband no otherwise but by reflection and at second hand, through the intervention and assistance of their own graces, as Mediators between him and them?

Now to rectifie this errour, the way is not wholly to reject all use of such evidences, but to order them; both for the season, as also the issue of them: For the season, so as that the use of them goe not before, but still should follow after an addresse of faith first renewed, and aets thereof put forth upon Christ himselfe. Thus whensoever we would goe downe into our owne hearts, and take a view of our graces, let us bee sure first to looke wholly out of our selves unto Christ, as our justification, and to cloze with him immediately; and this as if we had no present, or by-past grace, to evidence our being in him. And if then whilst faith is thus immediately clasping about Christ, as sitting upon his Throne of Grace, we finde either present or fore-past graces comming in as Hand-maids, to attend and witnesse to the truth of this adherence unto Christ, (as after such single and absolute aets of faith, it oftentimes falls out.) The Holy Ghost (without whose light they

## To the Reader.

fine not) bearing witnesse with our spirits, that is, our graces, as well as to our spirits. And then againe, for the issue of them, if in the closure of all, we againe let fall our viewing and comforting our selves in them, or this their testimony, and begin afresh (upon this encouragement) to act faith upon Christ immediately with a redoubled strength: if thus (I say) we make such evidences to be subservient onely unto faith (whilst it makes Christ its Alpha and Omega, the beginning and end of all) this will be no prejudice at all to Christs glory or the workings of faith it selfe; for by this course the life of faith is still actually maintained, and kept upon wing in its full ure, and exercise towards Christ alone for justification. Whereas many Christians doe habitually make that onely but as a supposed or taken for granted principle, which they seldome use, but have laid up for a time of need: but actually live more in the view and comfort of their owne graces, and the gracious workings thereof in duties towards Christ.

The Reason of this defect among many other I have attributed partly to a Barrennes (as Peters phrase is) in the knowledge of the Lord Jesus Christ, and of such things revealed about him, as might be matter for faith to work and feed upon; As also to a want of skill (whilst men want assurance) to bend and bow, and subjugate to the use of a faith of meer adherence, all those things that

## To the Reader.

that they know and heare of Christ as made justification unto us. It being in experience a matter of the greatest difficulty, (and yet certainly most feasible and attainable) for such a faith, as can yet onely relie and cast it selfe upon Christ for justification, yet rightly to take in, and so to make use of all that which is or may be said of Christ his being made righteousness to us, in his Death; Resurrection, &c. as to quicken and strengthen it selfe in such aets of meere Adherence, untill Assurance it selfe comes, for whose use and entertainment all such truths lie more faire and directly to be received by it. They all serve as a fore-right winde to assurance of faith, to fill the sailes thereof, and carry it on with a more full and constant gale, (as the word used by the Apostle for Assurance imports) whereas to the faith of a poore recumbent, they serve but as a halfe-side-winde, unto which yet, through skill, the sailes of such a faith may be so turned and applyed towards it, as to carry a soule on with much ease and quietnesse unto Christ, the desired Haven; It notwithstanding waiting all that while, for a more faire and full gale of assurances in the end.

Now to helpe or instruct beleivers in that latter, namely the use of such a skill, is not so directly the drift of this Treatise, I having reserved that part (if God assist me and give leisure, and this find acceptance) unto another about the aets of justifying Faith, wherein this art now men-

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tioned is to be the maine scope. That which I have here endeavoured, is, to set forth to all sorts of beleevers (whether they have assurance or not) Christ as he is the Object of our Faith as justifying, and as the cau'e of justification to us; and so I send forth this as a premise and preparatory to that other. And to that purpose I have run over some few Articles of our Faith, or Creed, as I found them put together in one bundle by the great Apostle, namely Christ, in his Death, Resurrection, Ascension, Sitting at Gods right hand, and Intercession, and have handled these no further, then as in all these he is made justification unto us, therein having punctually kept unto the Apostles scope. By all which you may (in the meane time) see, what abundant provision God hath laid up in Christ (in the point of justification) for all sorts of beleevers to live upon: Every thing in Christ, whatsoever he was, or whatsoever he did, with a joynt voice speaking justification unto us. You may see also that God hath in Christ justified us over and over; and thereby come to discern what little reason you have to suffer your hearts to be carried aside to other comforters, and so be spoiled and bereft of these more immediately prepared, and laid up for us in Christ himselfe. To have handled all those considerations, which his obedience unto death affords unto the justification of a beleever, and his comfort therein, in this small treatate, would have

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have made that part too disproportioned to the rest : it alone deserves, and will require a distinct Tract, which therefore I have cast into another method ; and so in this Treatise have toucht only upon what may for the present be sufficient to furnish that part, to keepe company with its fellowes. Onely when I had thus presented Christ along from his Death, Resurrection, and Ascension, unto his Sitting in Heaven, and there performing that great part of his Priesthood, the worke of Intercession, I judged it both homogeneous to all these, and conducing to the greater encouragement of beleevers in the exercise of their faith, to subjoyne that other Treatise, How Christs Heart now he is in Heaven stands affected to us sinners here below. And a better token, (take the Argument it selfe, if I could have fully represented it ) how to present unto his Spouse I know not, then a true character of her Husbands heart now he is in glory : And (but for methods sake) I would have placed it first, it being more suited to vulgar capacities, whose benefit I aime at. Now in that discourse I confesse I have not aimed to keepe so strictly unto the matter of justification onely, as in the other I have done ; but have more generally discussed it, and shewne how his heart stands towards us, under all sorts of infirmities whatsoever, either of Sinne or misery, yet so as it will serve for the matter of justification also. The Father



## To the Reader.

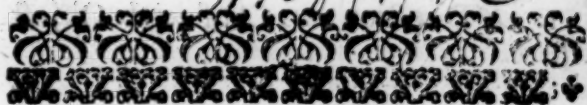
of our Lord Jesus Christ, grant us according to the riches of his glory, that Christ may dwell in our hearts by faith, and that we may know the love of Christ, which passeth knowledge. *Amen.*

THO. GOODWIN.

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The

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SECT. I.  
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gins it in the 33. verse foregoing,  
*Who*

**Sect. 1.** *Who shall lay any thing to the charge of Gods [Elect?] It is God that justifies, And then follow these words, Who shall condemne? (namely, Gods elect,) It is Christ that dyed, &c. This challenge we finde first published by Jesus Christ himselfe, our onely Champion, Esay. 50. (a Chapter made of, and for Christ) ver. 8. He is neere that justifies me, who will contend with me? They were Christs words there, and spoken of Gods justifying him; and these are every Beleevers words here, intended of Gods justifying them. Christ is brought in there uttering them as standing at the High Priests Tribunal, when they spat upon him, and buffeted him, as ver. 4, 5. when hee was condemned by Pilate, then he exercised this faith on God his Father, He is neere that justifies me. And as in that his condemnation he stood in our stead, so in this his hope of his Justification hee speaks in our stead also; and as representing us in both. And upon this the Apostle here pronounces, in like words, of all the Elect, It is God that justifies, who shall accuse? Christ was condemned,*

## Christ, the example of Faith.

3

demned, yea, hath dyed, who therefore Sect. 1.  
shall condemne? Loc here the communion we have with Christ in his death and condemnation, yea, in his very faith: if he trusted in God, so may we, and shall as certainly be delivered. Observe we first from hence by way of premise to all that followes.

That Christ lived by faith as well as we doe. Obser.

In the 1 of John, v. 16. we are said to receive of his fulnesse grace for grace: that is, Grace answerable and like unto his; & so (among others) Faith.

Christ an example of beleeving.

For Explication hereof Explained.

First, in some sence he had a faith for justification like unto ours, though not a justification through Faith, as we have. He went not, indeed, out of himselfe, to rely on another for righteousness, for he had enough of his owne (he being the Lord our righteousness:) yet he believes on God to justifie him, & had recourse to God for justification: He is neer (saies he) that justifies me. If he had stood in his owne person meerly, and upon his own bottome onely, there had bin no occasion for such

1. He had a faith for the justification of himselfe.

**Seet. I.** such a speech; and yet consider him as he stood in our stead, there was: for what need of such a justification, if he had not beene some way neere a condemnation? He therefore must be supposed to stand here (in *Esay*) at Gods Tribunall, as well as at *Pilates*, with all our sins upon him: and so the same Prophet tels us *Ch. 53. 6*, *God made the iniquities of us to meet on him.* He was now made sin & a curse, & stood not in danger of *Pilates* condemnation only, but of Gods too, unlesse he satisfied him for all those sins. And when the wrath of God for sin came thus in upon him, his faith was put to it, to trust & wait on him for his justification, for to take off all those sinnes, together with his wrath from off him, and to acknowledge him selfe satisfied, and him acquitted. Therefore in the 22. *Psal.* (which was made for Christ when hanging on the Crosse, and speaks how his heart was taken up that while) he is brought in as putting forth such a faith as here we speake of, when he called God his God, [*My God, my God*] then, when as to his sense, he had forsaken him,

Christ, the example of Faith.

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Scet. 1.

him, [*why hast thou forsaken me?*] Yea, he helped his faith with the faith of the Fore-fathers, whom upon their trust in him God had delivered: *Our Fathers*, sayes he, *trusted in thee; they trusted, and thou didst deliver them*: Yea, at the 5. ver. we find him laying himself at Gods feet, lower then ever any man did, [*I am a worme*] (saies he) (which every man treads on, and counts it a matter of nothing for to kill) [*and no man*] as it follows; and all this because he *bare our sins*. Now his deliverance & justification from all these, to be given him at his resurrection, was the matter, the businesse he thus trusted in God for, even that he should rise again, and be acquitted from them. So *Ps. 16.* (a Psalm made also for Christ, when to suffer, and to lie in the grave) ver. 8, 9, 10. *The Lord is at my right hand, I shall not be moved: Therefore my heart is glad, my flesh also resteth in hope. Or* (as in the Originall) [*dwells in confident surenesse*] *thou wilt not leave* [*my soule*] *in hell,* that is, under the load of these sinnes, and thy wrath laid on me for them, *neither wilt thou*



**Scct. 1.** *thou suffer thy holy One (in my body) to see corruption.* This is in substance all one with what is here said in this one word, *He is neere that [justifies] me*, for Christs *Resurrection* was a *justification* of him, as I shall hereafter shew.

**2. A faith** Neither 2. did he exercise faith for the justifying of us, for himself only, but for us also; and that more then any of us is put to it, to exercise for himselfe: for he in dying, and emptying himselfe, trusted God with the merit of all his sufferings aforehand, there being many thousands of soules to be saved thereby: a long while after, even to the end of the world. He dyed and betrusted all that stock into his Fathers hands, to give it out in grace and glory, as those for whom he dyed should have need. And this is a greater trust (considering the infinite number of his elect, as then yet to come) then any man hath occasiō to put forth for himselfe alone. God trusted Christ before he came into the world, and saved many millions of the Jewes upon his bare word: And then Christ at his death, trusts God againe as much, both for the salva-

Christ, the example of Faith.

7

Salvation of Jewes and Gentiles, Sect. 1.  
that were to believe after his death.

In Heb. 2. 12, 13, 14, 15. it is made an Argument, that Christ was a man like us, because he was put to live by faith like as we are (which the Angels doe not) and to this end, the Apostle brings in these words prophesied of him, as spoken by him of himselfe, [*I will put my trust in him*] as one prooffe that hee was a man like unto us. Now for what was it that he trusted God? By the Context it appeares to bee this, that he should be the salvation of his brethren and children, and that he should have a seed and a generation to serve him, and raise up a Church to God to praise him in. For this is made his confidence and the issue of his sufferings in that fore-cited Psa. 22. from v. 22. to the end.

How should the consideration of these things both *draw us on* to faith, and *encourage* us therein, and *raise up* our hearts above all doubtings and withdrawings of spirit in believing ! For in this example of Christ we have the highest instance of believing that ever was: he trusted God

Use.

To draw on  
to faith, and  
encourage  
us therein.

Sect. I. God (as we have seen) for himself,  
 and for many thousands besides, e-  
 ven for all his elect ; and hast not  
 thou the heart to trust him for one  
 poore soule? Yea, Christ thus trusted  
 God upon his single Bond ; but we  
 for our assurance, have both Christ  
 & God bound to us, even God with  
 his surety Christ (for he is Gods sure-  
 ty as well as ours.) A double Bond  
 from two such persons, whom  
 would it not secure? If God the Fa-  
 ther and God the Son thus mutually  
 trusted one another for our salvari-  
 on, whom would it not induce to  
 trust them both, for ones own salva-  
 tion, when as otherwise they must  
 be damned that will not? 1. This ex-  
 ample of Christ may teach & incite  
 us to believe: for did Christ lay down  
 all his glory, and empty himself, and  
 leave himselfe worth nothing, but  
 made a Deed of Surrendring all he  
 had into his Fathers hands, & this in  
 a pure trust that God would *justifie*  
*many by him*, (as it is in *Isa. 53.*) and  
 shall not we lay down all we have,  
 and part with what ever is dear un-  
 to us aforehand, with the like sub-  
 mission, in a dependance & hope of  
 being our selves justified by him? and

## Christ, *the example of Faith.*

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withall 2. it may encourage us to Sect. I.  
beleeve: Hast thou the guilt of in-  
numerable transgressions comming Especiall  
against the  
greatnesse  
of sins,  
in, and discouraging thee from tru-  
sting in him? Consider but what  
Christ had, (though not of his own)  
Christ was made (as *Luther* boldly  
(in this sense that we speak of him)  
speakes) *the greatest sinner* that ever  
was; that is, by imputation: for the  
sins of all Gods chosen met in him:  
And yet he trusted God to be justi-  
fied from them all, & to be raised up  
from under the wrath due of them.  
Alas, thou art but one poore sinner,  
and thy faith hath but a light and  
small load laid upon it, namely, thy  
own sins, which to this summe hee  
undertooke for, are but as an unite  
to an infinite number: *God laid upon  
him the iniquities of us all.* Christ tru-  
sted God for his owne Acquittance  
from the sins of all the world, and  
when that was given him, he yet  
again further trusted him, to acquit  
the *world* for his satisfaction sake.

But thou wilt say, Christ was  
Christ, one personally united to  
God, and so knew that he could sa-  
tisfie him; but I am a sinfull man.

Well

Sect. 1. Well, but if thou believest, and so art one of those who are one with Christ, then Christ speaking these words in the name both of himself and of his Elect (as hath been shewed) thou hast the very same ground to utter them that he had, and all that encouraged him, may embolden thee, for he stood in thy stead. It was onely thine, and others sins that put him in any danger of condemnation; and thou seest what his confidence before-hand was, that God would justifie him frō them all: And if he had left any of them unsatisfied for, he had not been justified; and withall in performing his own part undertaken by him, he performed thine also, & so in his being justified, thou wert justified also: his *confidence then*, may therefore be thine *now*: onely *his* was *in* & *from himself*, but *thine* must be *on him*: yet so, as by *reason of thy communion* with him in his both *condemnation & justification*, thou mayst take and turne all that emboldned him to this his trust and confidence, to embolden thee also in thine, as truly as he did for himselfe. Yea, in this thou hast now a  
farther

## Christ, the example of Faith.

II

Sect. I.

farther prop and encouragement to thy faith, then he then had; for *now* (when thou art to believe) Christ hath *fully performed* the satisfaction he undertooke; and we *now see* *Jesus crucified*, acquitted, yea *crowned with glory and honour*, as the Apostle speaks: But he, when he took up this *triumph*, was (as *Esay* here foretold and prophesied it of him) but as then entering upon that work. The Prophet *seeing the day* of his arraignment and Agony, utters these words as his; shewing what thoughts should then possesse his heart, when *Pilate* and the *Jewes* should condemne him, and our sins come in upon him, *God is neere that justifies me, who therefore shall contend with me?* But now this comes to be added to our challenge here, that *Christ hath dyed*, and is also *risen again*; that he *was* condemned & justified, *who therefore shall condemne?* may we say, and say much more.

But thou wilt yet say, He knew himselfe to be the *Son of God*, but so doe not I. Well, do thou but cast thy selfe upon him, to be adopted and justified by him, with a giving

up

Sect. I. *up thy soule to his saving thee his own way, and (though thou knowest it not) the thing is done. And as for that (so great and usuall) discouragement unto poore soules from doing this, namely, the greatnesse and multitude of sins, this very example of his faith, and consideration of it, may alone take off, and helpe to remove it, more then any I have ever met with: for He in bearing the sins of his Elect, did beare as great and infinitely more sins then thine; yea, all sorts of sins what ever, for some one of his Elect or other, (for hee said upon it, that All (that is, all sorts of) sinnes shall be forgiven unto men, and therefore were first borne by him for them) and yet you see how confident aforehand he was, and is now clearly justified from them all: And by vertue of his being justified from all sorts of sins, shall all sorts of sinners in and through him be justified also: and therefore why mayst not thou hope to be from thine? certainly for this very reason our sins simply and alone considered can be supposed no hindrance.*

Thus we have met with one great  
and

and generall encouragement at the very Portall of this Text, which comes forth to invite us ere we are entred into it, and which will await upon us throughout all that shall be said, and have an influence into our faith, and helpe to direct it in all that followes.

Scct. I.

## CHAP. II.

*The Scope and Argument of this Discourse, is either direction to Christ as the Object of Faith, or encouragement to Believers, from all those particulars in Christ mentioned in the Text.*

**F** *Aith* and the supports of it, or rather *Christ*, as by his *Death & Resurrection, &c.* he is the foundation of *Faith*, and the cause of our *Justification*, is the maine subject of these words: All which therefore to handle more largely, is the intended subject of this Discourse. And therefore as we have seene *Christs faith for us*, so now let us see what *our faith* is to be towards him: Only take this along with you, for a  
C right



Sect. 1. right bounding of all that follows ; That *the Faith* (the Object and support of which I would discourse of) is onely, *Faith as justifying* ; for Justification was properly here the matter of Christs faith for us, and is also answerably here held forth by *Paul*, as that faith which Believers are to have on *him*. Now faith is called *justifying*, only as it hath *Justification* for its object, and as it goes out to Christ for Justification : So that all that shall be spoken must be confined to this alone, as the intendment of the Text. And concerning this, the Text doth two things.

Two things in the Text.

1. Christ the object of faith for justification.

2. His Death, Resurrection, &c. matter of triumph unto faith.

1. It holds forth Christ the object of it, [*Who shall condemn?* [*Christ*] hath dyed. &c.] And hee being the sole subject of those foure particulars that follow, as encouragements to faith, must needs be therefore the object here set forth unto our faith.

2. In Christ we have here al those foure made things matter of triumph to Believers, to assure them matter of that they shall not be condemned, but justified. In that

Christ

- Christ {
1. Dyed.
  2. Rose againe.
  3. Is at Gods right hand.
  4. Intercedes.

Sect. 1.

So that (for the generall) I am to doe two things: and therein I shall fulfill the Texts scope.

1. *Direct your faith to Christ, as to its right object.*

2. *To encourage our faith, from these severall actions of Christ for us, and shew how they all containe matter of triumph for faith in them, and also teach your faith how to triumph from each of them: and herein I am to keep close to the argument propounded, namely, faith as justifying; or to shew how faith, seeking justification in Christ, may be exceedingly raised from each of these particulars, and supported by them, as by so many pillars of it. So as although Christs Death, Resurrection, &c. may fitly serve to encourage our faith in many other acts it useth to put forth, (as in point of Sanctification to bee had from Christ, into which his Death and Resurrection have an influence) yet here we are limited to the mat-*

Sect. 1. ter of Justification onely, [*It is God that justifies, who shall condemne, seeing Christ hath dyed?*] and herein to shew how his Death, Resurrection, &c. may, and doe afford matter of comfort and triumphing in point of Justification, from all these. And thus you have the summe of these words, and of my scope in this ensuing Treatise.

### CHAP. III.

*First, Directions to Christ as the object of faith. How in a three-fold consideration Christ is the object of justifying faith.*

Christ the  
object of  
faith three  
ways.

**B**UT ere I come to encourage your faith from these, let me first direct and point your faith aright to its proper and genuine object, *Christ*. I shall do it briefly, and only so far as it may be an introduction to the Encouragements from these foure particulars, the things mainly intended by me.

1. Christ is the object of our faith in joint commission with God the Father.

2. Christ

2. Christ is the object of faith, Sect. 1. in opposition to our owne Humiliation, or Graces, or Duties.

3. Christ is the object of faith, in a distinction from the Promises.

First, Christ is the object of faith, in joynt commission with God the Father. So here, *It is God that justifies, and Christ that dyed*: They are both of them set forth as the foundation of a Beleevers confidence. So

1. As in joynt commission with God the Father.

elsewhere, Faith is called *a beleeving on him* (namely, God) *that justifies the ungodly*, Rom. 4. 5. and *a beleeving on Christ*, Acts 6. Wherefore faith is to have an eye unto both, for both do alike contribute unto the justification of a sinner. It is Christ that paid the price, that performed the righteousness by which we are justified; and it is God that

Faith to eye both God & Christ in seeking justification.

accepts of it, and imputes it unto us: Therefore Justification is ascribed unto both. And this we have, Rom. 3. 24. where it is attributed unto them both together, [*Being justified freely by his grace, through the redemption that is in Jesus Christ*:] Where we see, that Gods free grace, and Christs righteousness do concur to

Sect. I. our justification. Christ paid as full  
 a price, as if there were no grace  
 shewne in justifying of us; (for  
 mercy bated Christ nothing) and  
 yet that it should be accepted for  
 us, is as free grace, and as great, as  
 if Christ had paid never a farthing.  
 Now as both these meet to justifie  
 us, so faith in justification is to look  
 at both these, So it followes in the  
 next vers. of that 3. *Rom. 25.* [*Whom*  
*God hath set forth to bee a propitiation*  
*[through faith] in his blood.*] And  
 though it be true, that God justify-  
 ing is the ultimate object of our  
 faith, (for Christ leads us by the  
 hand (as the word is, *Eph. 2. 18.*) un-  
 to God: and 1 *Pet. 1. 21.* we are said  
 by Christ to believe on God who raised  
 him, that so our faith and hope might  
 be on God) yet so, as under the New  
 Testament, Christ is made the more  
 immediate object of faith; for  
 God dwelling in our nature is  
 made more familiar to our faith  
 then the Person of the Father is,  
 who is meere God. Under the  
 Old Testament, when Christ was  
 but in the Promise, and not as then  
 come in the flesh, then indeed their  
 faith

Yet God  
 the ulti-  
 mate ob-  
 ject.

Christ un-  
 der the  
 New Te-  
 stament,  
 the more  
 immedi-  
 ate object.

faith had a more usuall recourse unto God, who had promised the Messiah, of whom they then had not so distinct (but onely confused) thoughts; though this they knew, that God accepted, and saved them through the Messiah: But now under the New Testament, because Christ as Mediator, exists not onely in a promise of Gods, but is come, and manifest in the flesh, and is *set forth by God*, (as the Apostles phrase is) to transact all our businesses for us betweene God and us. Hence the more usuall and immediate addresse of our faith is to be made unto Christ; who as he is distinctly set forth in the New Testament, so he is as distinctly to be apprehended by the faith of beleevers. *Ye beleeve in God*, sayes Christ to his Disciples, whose faith and opinion of the Messiah was till Christs Resurrection, of the same elevation with that of the Old Testament-beleevers) *beleeve also in mee*: Make Mee the object of your trust for Salvation, as well as the Father. And therefore when *Faith* and *Repentance*

Sect. 1. come more narrowly to be distinguished by their more immediate objects, it is *Repentance towards God*, but *Faith towards our Lord Jesus Christ*, *Act. 20. 21.* not but that God and Christ are the objects of both, but that Christ is more immediately the object of Faith, and God of Repentance : So that we beleeve in God through beleeving in Christ first, and turn to Christ by turning to God first. And this is there spoken, when they are made the summe of Christian doctrine, and of the Apostles preaching : And therefore the faith of some being much enlarged to the mercies of God and his free grace, and but in way of supposition unto Christ, or in a taking for granted, that all mercies are communicated in & through Christ, yet so, as their thoughts work not so much upon, nor are taken up about Christ ; although this may be true faith under the new Testament, in that God and his free grace is the joynt object of faith, together with Christ and his righteousness, and the one cannot be without the other, and God oftentimes doth more  
 emi-

eminently pitch the streame of a Sect. 1. mans thoughts in one chanel rather then in another, and so may direct the course of a mans thoughts towards his free grace, when the stream runs lesse towards Christ, yet it is not such a faith as becomes the times of the Gospel; it is of an old Testament-strain & *Genius*, whereas our faith now, should in the more direct and immediate exercises of it, be pitcht upon Jesus Christ, that *through him* (first apprehended) *our faith might be in God*, (as the ultimate object of it) as the Apostle speaks. And so much for the first.

The second is, that Christ is to be the object of our faith, in opposition to our owne Humiliation, or Graces, or Duties:

1. We are not to trust, nor rest in Humiliation, as many doe, who quiet their consciences from this, that they have beene troubled.

That Promise, [*Come to me you that are weary and heavy laden, and you shall finde rest*] hath beene much mistaken; for many have understood it, as if Christ had spoken peace and rest simply unto

2. Christ the object of faith in opposition to all in our selves.

1. Not to rest in humiliation.



Sect. 1. that condition, without any more adoe; and so have applied it unto themselves, as giving them an interest in Christ: Whereas it is only an invitement of such (because they are most apt to be discouraged) to come unto Christ, as in whom alone their rest is to be found. If therefore men will set downe their rest in being *weary and heavy laden*, and not to come to Christ for it, they sit down besides Christ, and will lye down in sorrow. This is to make *John* (who only prepared the way for Christ) to be the Messiah indeed, (as many of the Jewes thought) that is, to thinke the eminent work of *Johns* Ministry (which was to humble, and so prepare men for Christ) to be their attaining Christ himselve. But if you bee *weary*, you may have rest indeed, but you must come to Christ first: For as, if Christ had dyed on-ly, and not arose, we had *been still in our sins*, (as it is *1 Cor. 15. 17.*) so though we dye by sin, as slaine by it, (as *Paul* was, (*Rom. 7. 11, 12, 13.*) in his humiliation) yet if we *attaine not to the resurrection of faith*, (so the worke of faith is expressed, *Col. 3.*

## Christ, the object of Faith.

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12, 13.) wee still remaine in our sinnes. Sect. 1.

Secondly, wee are not to rest in graces or duties; they all cannot satisfie our own consciences, much lesse Gods Iustice. If *Righteousnesse could have come* by these, then *Christ had died in vaine*, as *Gal. 2. ult.* What a dishonour were it to Christ, that they should share any of the glory of his righteousness? Were any of your Duties crucified for you? Graces and Duties are the Daughters of Faith, the Off-spring of Christ; and they may in time of need indeed nourish their mother, but not at first beget her.

2. Not in Duties or Graces.

In the third place, Christs Person, and not barely the *Promises of forgiveness* is to bee the object of faith. There are many poore soules humbled for sinne, and taken off from their owne bottome, who like *Noahs Dove*, fly over all the Word of God, to spy out what they may set their foot upon, and eying therein many free and gracious promises, holding forth forgiveness of sinnes, and justification, they immediatly close with

3. Christs person the object of faith, in a distinction from the Promises.

Sect. 1. with them, and rest on them alone, not seeking for, or closing with Christ in those Promises: Which is a common error among people; and is like as if *Noahs* Dove should have rested upon the outside of the Arke, and not have come to *Noah* within the Arke, where though shee might rest for a while, yet could shee not ride out all stormes, but must needs have perished there in the end. But wee may observe, that the first Promise that was given, was not a bare word simply promising forgiveness, or other benefits which God will bestow; but it was a Promise of Christs Person as overcoming Satan, and purchasing those benefits, [*The seed of the woman shall breake the Serpents head.*] So when the Promise was renewed to *Abraham*, it was not a bare Promise of blessedness and forgiveness, but of that Seed, that is, *Christ*, (as *Gal. 3. 16.*) in whom that blessedness was conveyed, [*In thy Seed shall all the Nations of the earth be blessed.*] So that *Abrahams* faith

faith first closed with Christ in the Promise, and therefore he is said to *see Christs day*, and to rejoyce in embracing him: And so all the succeeding fathers (that were Beleevers) did, more or lesse, in their Types and Sacraments, as appears by 1 *Cor.* 10. 1, 2. And if they, then much more are we thus to looke at Christ, unto whom now he is now made extant, not in promises onely, but is really incarnate, though now in Heaven. Hence our Sacraments (which are the seales added to the word of faith) do primarily exhibit Christ unto a Beleever, and so (in him) all other promises (as of forgivenesse, &c.) are ratified and confirmed by them. Now there is the same reason of them, that there is of the promises of the Gospel, (for they preach the Gospel to the eye, as the promise doth to the eare) and therefore as in them the soule is first to looke at Christ, and embrace him as tendred in them, and then, at the promises tendred with him in them, and not to take the Sacraments as bare scales of pardon and forgivenesse:

So

**Sec. 1.** So (in like manner) in receiving of, or having recourse to a Promise, (which is the word of faith) we are first to seek out for Christ in it, as being the foundation of it, and so to take hold of the Promise in him. Hence faith is still expressed by this its object, Christ, it being called *Faith on Christ*. Thus *Philip* directs the Eunuch, *Acts 6. 31. Believe on the Lords Jesus*. The Promise is but the casket, and Christ the Jewell in it; the Promise but the field, and Christ the Pearle hid in it, and to bee chiefly lookt at. The Promises are the meanes by which you believe, not the things on which you are to rest. And so, although you are to look at forgiveness as held forth in the Promise, yet you are to believe on Christ in that Promise, to obtaine this forgiveness. So *Acts 26. 18.* it is said of beleevers by Christ himselfe, [*That they may obtaine forgiveness of sinnes, by faith which is on mee.*]

How the Promises are the object of faith. How Christ in the Promises.

And to cleare it farther, we must conceive, that the Promises of Forgiveness are not as the pardons of

a Prince, which meerly containe an expression of his royall word for pardoning, so as we in seeking of it, doe rest upon, and have to doe only with his word and seale which we have to shew for it: but Gods Promises of pardon are made in his Sonne, and are as if a Prince should offer to pardon a Traitor upon marriage with his child, whom in, and with that pardon he offers in such a relation; so as all that would have pardon, must first seek out for his child: and thus it is in the matter of beleeving. The reason of which is, because Christ is the Grand Promise, in whom *all the Promises are Yea and Amen*, 2 Cor. II. 29. and therefore he is called *The Covenant*, *Esay* 49.8. So that, as it were folly for any man to thinke that hee hath an interest in an Heireffe lands, because hee hath got the writings of her estate into his hands (whereas the interest in the lands goes with her person, and with the relation of marriage to her; otherwise, without a title to her selfe, all the writings will be fetcht out of his hands again) so is it with all the Promises; they

**SECT. I.** they hang all upon Christ, and without him there is no interest to be had in them : *He that hath the Sonne, hath life*, John 1. 5. 12. because Life is by Gods appointment onely in him, as *Verse 11.* All the promises are as Copy-hold Land, which when you would interest your selves in, you enquire upon what Lord it holds, and you take it up of him, as well as get the Evidences and Deeds for it into your hands ; the Lord of it will be acknowledged for such in passing his right into your hands : Now this is the tenure of all the promises ; they all hold on Christ, in whom they are *Yea and Amen* ; and you must take them up of him. Thus the Apostles preached forgiveness to men, *Acts 13. 38.* *Bee it knowne that through this man is preached to you the forgiveness of sins.* And as they preached, so we are to believe, as the Apostle speaks, *1 Cor. 15. 11.* And without this to rest on the bare promise, or to looke to the benefit promised without eying Christ, is not an Evangelicall, but a Jewish faith, even such as the Formalists

malists among the Jewes had, who without the Messiah closed with promises, and rested in Types to cleanse them, without looking unto Christ the end of them, and as propounded to their faith in them. This is to goe to God without a Mediator, and to make the promises of the Gospel to be as the promises of the Law, *Nehushtan*, (as *Hezekiah* said of the *Brass Serpent*) a piece of brasle, vaine, and ineffectuall; like the waters of *Bethesda*, they heale not, they cleanse not, till this *Angel of the Covenant* come downe to your faith in them: Therefore at a Sacrament, or when you meet with any promise, get Christ first downe by faith, and then let your faith propound what it would have, and you may have what you will of him.

There are three sorts of promises, and in the applying of all these, it is Christ that your faith is to meet with.

First, there are *Absolute* promises, made to no Conditions; as when Christ is said to come to save sinners, &c. Now in

Three sorts of Promises, and how Christ Person is the object of faith in applying them all.



Sec. 1. in these it is plaine, that Christ is the naked object of them: so that if you apply not him, you apply nothing, for the onely thing held forth in them is Christ.

2. There are *inviting promises*; as that before mentioned, [*come to mee you that are weary.*] The promise is not to wearinesse, but to coming to Christ; they are bidden *come to him*, if they will have rest.

3. There are *assuring promises*; as those made to such and such qualifications of sanctification, &c. But still what is it that is promised in them, which the heart should onely eye? It is Christ, in whom the soule rests, and hath comfort in, and not in its grace; so that the sight of a mans grace is but a backe-doore to let faith in at, to converse with Christ, whom the soule loves. Even as at the Sacrament, the Elements of Bread and Wine are but outward signes to bring Christ and the heart together, and then faith lets the outward elements goe, and closeth, and treats immediately with Christ, unto whom these let the soule in: So Grace is a signe inward,

ward, and whilst men make use of it onely as of a bare signe to let them in unto Christ, and their rejoycing is not in it, but in Christ, their confidence being pitcht upon him, and not upon their grace; whilst men take this course, there is and will bee no danger at all in making such use of signes: and I see not but that God might as well appoint his owne work of the new creation within, to be as a signe and help to communion with Christ by faith, as he did those outward Elements, the works of his first creation; especially, seeing in nature, the effect is a signe of the cause. Neither is it more derogatory to free grace, or to Christs honour, for God to make such effects, signes of our union with him, then it was to make outward signes of his presence.

Sect. 1.

SECT.



## SECT. II.

CHRIST THE OB-  
ject and support of Faith  
for Justification, in his  
DEATH.

Rom. 8. 34.

*Who shall condemne? Christ hath dyed.*

## CHAP. I.

*How not Christs Person simply, but  
Christ as dying is the object of Faith  
as justifying.*



O come now to all those  
four particulars of or  
about Christ, as the ob-  
ject of faith here men-  
tioned; and to shew both how  
Christ in each is the object of faith  
as justifying; and what support or  
encouragement the faith of a Be-  
leever may fetch from each of them  
in point of Justification, which is  
the Argument of the maine body of  
this Discourse.

First,

First, *Christ as dying* is the object Sect. 2.  
of justifying faith, [*Who shall con-*  
*demne? Christ hath dyed.*]

For the explanation of which, Explained  
I will 1. By two  
Directi-

1. Give a direction or two.
2. To shew how an encourage-  
ment, or matter of triumph, may  
from hence be fetcht.

1. The first direction is this, That 1. Directi-  
in seeking forgivenesse, or justifica- on.  
tion in the promises, as Christ is to  
be principally in the eye of your  
faith, so it must be Christ *as crucifi-*  
*ed, Christ as dying*, as here he is made.  
It was the Serpent as lift up, and so  
looked at, that healed them. Now  
this direction I give to prevent a  
mistake which soules that are about  
to beleeve, doe often run into: For  
when they heare that the person of  
Christ is the maine object of faith,  
they thus conceive of it, that when  
one comes first to believe, he should  
looke onely upon the personall ex-  
cellencies of Grace & Glory which  
are in Jesus Christ, which follow  
upon the Hypostaticall Union; and  
so have his heart allured in unto  
Christ by them onely, & close with  
him

Sect. 2. him under those apprehensions alone. But although it be true, that there is that radical disposition in the faith of every Beleever, which if it were drawne forth to view Christ in his meere personall excellencies abstractively considered, would close with Christ for them alone, as seeing such a beauty and suitableness in them ; yet the first view which an humbled soule alwayes doth, and is to take of him, is of his being a *Saviour*, made *sinne*, and a *curse*, and obeying to the death for sinners. Hee takes up Christ in his first sight of him, Rom. 8. 3. *under the likeness of sinfull flesh*, (for so the Gospel first represents him, though it holds forth his personall excellencies also) and in that representation it is ; that he is made a fit object for a sinners faith to trust and rest upon, for salvation ; which in part distinguisheth a sinners faith whilst here on earth, towards Christ, from that vision or sight which Angels and the soules of men have in heaven of him. Faith here views him not onely as glorious at Gods right hand (though so also) but as crucified,

crucified, as made sin, and a curse, and so rests upon him for pardon ; but in heaven we shall *see him as hee is*, and be made like unto him. Take Christ in his personall excellencies simply considered, and so with them propounded as an Head to us, and hee might have beene a fit object for Angels and men even without sin to have closed withall ; and what an addition to their happiness would they have thought it, to have him for their husband ! but yet so considered, he should have been, and rather is the object of *love*, then of *faith* or *affiance*. It is therefore Christ that is thus excellent in his person, yet farther considered, as clothed with his garments of blood, and the qualifications of a Mediator and Reconciler ; it is this that makes him so desirable by sinners, and a fit object for their faith (which looks out for justification) to prey and seize upon, though they take in the consideration of all his other excellencies to allure their hearts to him, and confirme their choice of him. Yea, I say farther, that consider *faith as justifying*, that is,

Sect. 2. is, in that act of it which justifies a sinner; and so, Christ taken onely or mainly in his Personal excellencies, cannot properly be called the object of it: but the *formalis ratio*, the proper respect or consideration that maketh Christ the object of faith as justifying, must necessarily be that in Christ, which doth indeed justifie a sinner; which is his obedience unto death. For the act and object of every habit or faculty, are alwaies suited, and similar each to other; and therefore Christ justifying must needs be the object of Faith justifying. It is true, that there is nothing in Christ with which some answerable act of faith in us doth not close; and from the differing considerations under which faith looks at Christ, have those severall acts of faith various denominations: As faith, that is carried forth to Christ and his personall excellencies, may be called *uniting* faith; and faith that goes forth to Christ for strength of grace to subdue sinne, may (answerably to its object) bee called *Sanctifying* faith; and faith as it goes forth

forth to Christ (as dying, &c.) for justification, may be called *justifying* faith: For faith in that act looks at what in Christ doth justify a sinner; and therefore Christ considered as dying, rising, &c. doth in this respect become the most pleasing and gratefull object to a soule that is humbled; for this makes Christ suitable to him as hee is a sinner, under which consideration he reflects upon himself, when he is first humbled. And therefore thus to represent Christ to Beleevers under the Law, was the maine scope of all the Sacrifices and Types therein, *All things being purged with bloud, and without bloud there being no remission, Heb. 9.* Thus did the Apostles also in their Sermons. So *Paul* in his Epistle to the *Corinthians*, seemed by the matter of his Sermon to have *knowne nothing but Christ, and him as [crucified,]* 1 Cor. 2. 2. as Christ above all, so Christ, as crucified above all in Christ, as suiting their condition best, whom he endeavoured to draw on to faith *on him*. Thus in his Epistle to the *Galathians*, he calls his

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prea-



## Christ, the object and support

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**Sect. 2.** preaching among them, the preaching of faith, Chap. 3. 2. And what was the maine scope of it, but the *pictureing out* (as the word is) of *Christ crucified before their eyes*, ver. 1. so he preached him, and so they received him, and so they *began in the spirit*, ver. 3. And thus also doe the seals of the Promises (the Sacraments) present Christ to a Believers eye; as they hold forth Christ, (as was in the former direction observed) so Christ, *as crucified*; their scope being to *shew forth his death till he come*, 1 Cor. 11. 26. the Bread signifying *Christs body broken*, in the sufferings of it; and the cup signifying the sufferings of his soule, and *the pouring of it forth unto death*. And hencelike wise, as faith it self is called *Faith on Christ*, (as was before observed) so it is called *Faith on his blood*, Rom. 3. 24, 25. because Christ as shedding his blood for the remission of sinnes, is the object of it: So the words there are, [*Whom God hath ordained to be a propitiation through faith in his blood, to declare his righteousness for the remission of sinnes.*] And looke how God hath

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ordained and set forth Christ in the Promise, under that picture of him doth taith at first close with him. And one reason similar to the former, may be grounded on the 24. ver. of that third to the *Rom.* Being justified freely by his grace, [through the redemption that is in Christ.] And as (I shewed before, in the reason of the former direction, that) all Promises hold of his Person, as being Heire of all the Promises; so the speciall Tenure vpon which forgivenesse of sinnes doth hold of him, is by purchase, and by the redemption that is in him. So that, as the promise of forgivenesse refers to his person, so also to this redemption that is in him. Thus both in *Eph. 1.* and *Col. 1.* [In whom we have redemption through his blood, even the forgivenesse of sinnes] His person gives us title to all the promises, and his blood shewes the tenure they hold on; a purchase, and a full price, (ἀντάβολον, an adequate price) 1 *Tim. 2. 6.* And as *sin* is the strength of the Law, and of the threatnings thereof; so *Christ's satisfaction* is the strength of all the

Sect. 2. *Promises in the Gospel.* In a word, an humbled soul is to have recourse to that Christ who is now alive, and glorified in heaven, yet to him as once crucified and made sinne. He is to goe to Christ now glorified, as the *Person from whom* he is to receive forgivenesse, &c. but withall, to him as crucified; as *through whom* (considered in that condition he then was in) he is to receive all.

## CHAP. II.

*What in Christs death, faith seeking justification, is especially to eye and looke at.*

2. Direction.

Faith is especially to looke at Christs end and mind in dying.

**N**OW then a second Direction for faith towards Christ as dying, is, Faith is principally and mainly to looke unto the *end, meaning, and intent* of God and Christ in his sufferings, and not simply at the Tragickall story of his death and sufferings. It is *the heart, and minde, and intent of Christ in suffering*, which faith chiefly eyeth, and which draweth the heart on to rest on Christ crucified. When a Belee-

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Sect. 2.

ver sees that Christs aime in suffering for poore sinners, agrees and answers to the aime and desires of his heart, and that *that* was the end of it that sinners might have forgiveness, and that Christs heart was as full in it, to procure it, as the sinners heart can be to desire it; this draws his heart in to Christ, to rest upon him: And without this, the contemplation & meditation of the story of his sufferings, and of the greatnesse of them, will be altogether unprofitable. And yet, all (or the chiefe) use which the Papists, and many carnall Protestants make of Christs sufferings, is to meditate upon, and set out to themselves the grievousnesse of them, so to move their hearts to a relenting and compassion to him, and indignation against the Jews for their crucifying of him, with an admiring of his noble and heroicall love herein: and if they can but get their hearts thus affected, they judge and account this to be grace; when as it is no more then what the like tragical story of some great & noble personage full of heroicall vertues and

Namely, that sinners might have forgiveness.

Without this, the meditation of the story of his Passion, unprofitable.

Sect. 2. ingenuity, yet inhumanely and ungratefully used) will worke, and useth ordinarily to worke in ingenuous spirits, who read, or heare of it: yea and this oft-times, though it be but in the way of a fiction: Which when it reacheth no higher, is so far from being faith, that it is but a carnall and fleshly devotion, springing from fancy which is pleased with such a story, and the principles of ingenuity stirred towards one who is of a noble spirit, and yet abused. Such stories use to stir up a principle of humanity in men, unto a compassionate love; which Christ himselfe at his suffering found fault with, as being not spirituall, nor raised enough in those women who went weeping to see the *Messiah* so handled, *Weep not for me*, (sayes he) that is, weep not so much for this, thus to see me unworthily handled by those for whom I dye.

And therefore accordingly as these stirrings are but fruits of the flesh, so humane inventions, as Crucifixes, and lively representations of the story of Christs passion unto

unto the sight of fancy, doe exceedingly prövoke men to such devotionall meditations and affections: but they worke a bare historicall faith onely, a historicall remembrance, and an historicall love, (as I may so call them.) And no other then such doth the reading of the story of it in the Word, worke in many, who yet are against such Crucifixes. But saving, justifying faith chiefly mindes, and is most taken up with the maine scope and drift of all Christs sufferings: for it is that in them, which answers to its owne aime and purpose; which is, to obtaine forgiveness of sinnes in Christ crucified. As God lookes principally at the *meaning of the Spirit* in prayer, *Rom. 8.* so doth faith looke principally to the *meaning of Christ* in his sufferings. As in all other Truths a Beleever is said to *have the minde of Christ*, *1 Cor. 2. ult.* so especially he mindes what was the minde and heart of Christ in all his sufferings. And therefore you may observe, that the drift of all the Apostles Epistles, is to shew the intent of Christs sufferings;

Sect. 2.

how he was therein set forth to be a propitiation for sin; to beare our sins upon the tree; to make our peace, &c. He was made sin, that we might be made the righteousnesse of God in him. As in like manner, the scope of the Evangelists is to set forth the story of them, (for that is necessary to be known also.) And thus did that Evangelical Prophet *Isaiab* chiefly set forth the intent of Christs sufferings for justification, *Esay 53.* throughout the Chap. as *David* before had done the story of his Passion, *Psal. 22.* And thus to shew the use and purpose of his sufferings, was the scope of all the Apostles Sermons, holding forth the intent of Christs passion to be the justification and salvation of sinners: *This is a faithfull saying, and worthy of all acceptation, that Christ came into the world to save sinners. 1 Tim. 1. 15.* and they still set forth what the plot was, at which God by an ancient designment aimed at, in the sufferings of Christ, which was an end higher then men or Angells thought on, when he was put to death. And thus faith takes it up, and lookes at

it. And upon this doth *Peter* (in his Sermon, *Acts 2.*) pitch their faith, where having first set forth the hainousnesse of their sinne in murdering *the Lord of life*, then to raise up their hearts againe, (that so seeing Gods end in it, they might bee drawne to beleeve,) he tells them, that *All this was done by the determinate counsell of God, ver. 23.* and that for a farther end then they imagined, even for the remission of sins through his Name, as in the closure of that Sermon he shews. It was not the malice of the Jewes, the falsenesse of *Judas*, the fearefulnesse of *Pilate*, or the iniquity of the times he fell into, that wrought his death, so much as God his Father complotting with Christ himselfe, and aiming at an higher end then they did: there was a farther matter in it; it was the execution of an ancient contrivement and agreement, whereby God made Christ Sinne, and laid our sinnes upon him. God was in Christ, (not imparting our sins to us, but) making him sin, *2 Cor. 5. 20.* Which Covenant Christ came (at his time) into

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Sect. 2. the world to fulfill : *Sacrifice and burnt offering thou woulst not have,* (*Heb. 10. 5.*) *Loe, I come to doe thy will,* and that will was to take away sins, *ver. 4, 10, 12, 14, 15, 16.* These words Christ spake when hee tooke our nature, and when he came into the world, clothed with infirmities like unto us sinners, *Rom. 8. 3.* *God sent his Son in the likenesse of sinfull flesh, and for sin condemned sin in the flesh :* Marke that phrase [*for sin*] [*ὑπὲρ*] is there put for [*propter*] as *John 10, 33.* \* [*ὑπὲρ*] καλὸν ἔργον, *not for a good worke, or for a good workes sake.* So here, [*for sin*] that is, because of sinne; sinne was the occasion of his taking the likenesse of *sinfull flesh* : what, to encrease it? No, but to *condemne* it, as it followes: that is, to cast and overthrow it in its power and plea against us; that instead of sins condemning us, hee might condemn sin, and that we might have *the righteousnesse of the Law, ver. 5.* This phrase for [*for sin*] is like unto that in *Rom. 6. 10.* [*Hee dyed unto sin*] that is for sins cause; for so the opposition that follows, *vinceth,* [*In that he liveth, he liveth unto*

unto

unto God ] that is, for God and his glory. So he dyed meerly for sinne, that sin might have its course in Justice, and for its sake suffered death, so putting to silence the clamour of it. The death of Christ was the greatest and strangest designe that ever God undertooke, and acted; and therefore surely had an end proportionable unto it. God that *willeth not the death of a sinner*, would not for any inferiour end will the death of his Sonne, whom he loved more then all creatures besides. It must needs bee some great matter for which God should contrive the death of his Son, so holy, so innocent, & separate from sinners: neither could it bee any other matter, then to destroy that which he most hated; and that was, Sinne: and to set forth that which he most delighted in, and that was Mercy. So *Rom. 3. 25, 26*. And accordingly Christ demeaned himselfe in it, not at all looking at the Jewes, or their malice, but at his Fathers command and intent in it. And therefore when he was to arise to goe unto that place where  
he

Sect. 2.

he should be taken, and carried to slaughter, *As the Father gave mee commandement, (saies he) so doe I: Arise let us goe hence, John 14.31.* And when Judas went out at Christs owne provocation of him, *What thou dost, doe quickly, (saies he) the Son of man goeth as it was determined:* he lookt to his Fathers purpose in it. When he went out to be taken, it is said, *John 18.4. Iesus knowing all things that should befall him, went forth.* And when hee was in his Agony in the Garden, whom doth hee deal with but his Father? *Father, (saies he) if it be possible, let this cup passe:* And God made his Passion of so great necessity, that it was even impossible that that cup should passe. Indeed, had Christ stood in his owne stead, it had beene an easie request, yea, justice to grant it; and so hee tells *Peter*, that he could command millions of Angells to his rescue; but he meerly submits unto his Father, *Not my will, but thy will be done*, for God had laid upon him the iniquities of us all, *Esa 53.*

Let our faith therefore looke  
mainly

mainely to this designe and plot of God and of Christ in his suffering, to satisfie for our sins, and to justifie us sinners. When we consider him as borne flesh and blood, and laid in a manger, thinke we withall, that his meaning was to condemne *sin in our flesh*, Rom. 8. 4. So when we read of him fulfilling all, or any part of righteousness, take we his minde in withall, to be, that the *Law might be fulfilled in us*, as it followes there, who were then represented in him; and so the fulfilling of it is accounted ours. Behold we him in his life time, as John the Baptist did, even as the *Lamb of God, bearing and taking away the sins of the world*: and when upon the Crosse, let our faith behold the iniquities of us all met in him: [*Surely he hath borne our sorrowes,*] 1 Pet. 3. [*bearing our sins in his body on the tree*] and thereby once offered to beare the sins of many, Heb. 9. &c. This intent of Christ in all that he did and suffered, is that welcome newes, and the very spirit of the Gospel, which faith preys and seisseth on.

CHAP. III.

*What support or matter of triumph  
Christs death affords to faith for  
Justification.*

The fulnesse  
of Christs  
satisfaction.

**N**OW having thus directed your Faith to the right object, Christ, and Christ *as dying*; let us secondly see what matter of support and encouragement faith may fetch from Christs death, for Justification. And surely that which hath long agoe satisfied God himselfe for the sins of many thousand soules now in heaven, may very well serve to satisfie the heart and conscience of any sinner now upon earth, in any doubts in respect of the guilt of any sins that can arise. We see that the Apostle here, after that large discourse of Justification by *Christs* righteousness, in the former part of this Epistle to the *Rom.* & having shewed how every way it *abounds*, *Ch. 5.* he now in this *8. Cha.* doth as it were sit down like a man over-convinced; as *ver. 31.* *What then shall we say to these things?*  
He

He speaks as one satisfied, and even astonished with abundance of evidence; having nothing to say, but onely to admire God and Christ in this work; and therefore presently throwes downe the Gauntlet, and challengeth a dispute in this point with all commers: Let Conscience and carnall reason, Law, and sin, hel and Divells bring in all their strength, *who is he shall lay any thing to the charge of Gods Eleet? who shall condemne?* Paul dares to answer them all, and carry it with these few words, [*It is God that justifies, it is Christ that dyed:*] And (as in ver. 37.) [*We are more then conquerours in all these.*] It was this that brought in the Prodigall, that in *his fathers house there was bread [enough.]* And so likewise he (who ever he was) who was the Author of the 130. Ps. when his soule was in deep distresse by reason of his sins, v. 1, 2. yet this was it that setled his heart to wait upon God, that there was *plenteous redemption with him.* Christs redemption is not meerly *αντιλυτρωσις*, a price or ransome equivalent, or making due satisfaction according to the

**Se&. 2.** the just demerit of sin; but it is *plenteous redemption*; there is an abundance of the gift of righteousness, Rom. 5. 17. and *unsearchable riches of Christ*, Ephes. 3. 8. Yea, 1 Tim. 1. 14. [*the grace of our Lord* (that is, of Christ, as ver. 12.) *ὑπερπλεονεξίας* we translate it, [*was abundant*] but the word reacheth farther, it *was overfull, redundant, more then enough*, And yet sayes Paul, ver. 13.) I had sinnes enough to pardon, (as one would think) that might exhaust it, *I was a blasphemmer, &c.* But I found so much grace in Christ, even more then I knew what to doe withall.

How  
Christs satisfaction  
may be set  
against the  
guilt of any  
sins, and  
so made use  
of by faith.

I shall not insist so largely on this first Head of Christs dying, as upon those three following, because it is the maine subject of another Discourse (which, through Gods grace, I intend to publish, though in another method.) Onely (for a taste) to instance in some few particulars, shewing how Christs satisfaction may be opposed, and set against the guilt of a poore sinners offences. What is there that can be said to aggravate sinne in the generall, or any mans particular sins,  
that

that may not be answered out of this, *Christ hath dyed*? and something bee considered in it, which the conscience may oppose thereto? So that what ever evill, which according to the rules of spirituall reason, (which the righteous Law proceedeth by, and containeth as the foundation of its righteousness in condemning or aggravating sin) a mans conscience may suggest to be in sin; oppositely hereunto, may a mans faith, according to the like rules of true spirituall reason, shew a more transcendent goodnesse to have beene in Christs death (which the Gospel reaveales) and so may oppose the one to the other, and have as good reason to shew why sin should not condemne (from Christs death) as conscience can have, that the Law may condemne.

As first, Is sin the transgression of the Law? *Christ* dying; the Law-maker, was subjected to the Law: and will not that make amends? Is sin the debasement of Gods glory, manifested in his Word and Werkes? *Christs* dying was the debasement  
and

1. Against the hainousnesse of sin in the generall.



**Sect. 2.** and emptying of the brightnesse of his glory in the highest measure, who was God personally manifested in the flesh. The one of them is but as the darkning the shine or lustre of the Sunne upon a wall, but the other is as the obscuring of the Sunne it selfe. Sinnes highest evill lies in offending God ; but Christs righteousness is (oppositely) the *righteousnesse of God himselfe, or Jehovah made our righteousness* : So that God in our sin is considered but as the *object against whom* ; but God in this *our righteousness*, is the *subject from whom*, and in whom this righteousness comes, and is seated : And so his God-head answerably gives a higher worth to it, by how much the alliance which the Subject hath to an action of its owne, that proceeds from it, is nearer then that which an object hath, against which the action is committed.

2 Against any aggravation of particular sins.

Or, secondly, what peculiar aggravations or circumstances are there in thy sinnes, to weigh thee down ; with some circumstances in Christs obedience and death may

may not be paralleld, to lift thee up againe? Sect. 2.

As first, it is the greatnesse of thy sinne, in the substance of the fact committed? hath there beene lewdnesse in thy wickednesse? (as the Prophet speaks) consider what guilt of how hainous crimes God suffered to be laid to Christs charge by profane men, when hee was made an offering for sinne. He dyed as a Traytor to his Prince, and a blasphemmer of God in the highest kinde of blasphemy, as making himselfe equall with God; an Impostor, a Seducer, yea a Divell, yea a Prince of Divels, then whom a murderer was esteemed more worthy to live. Which imputations, though by men unjustly charged on him, yet by God were so ordered as just, in respect of his bearing our sins. For him who was holinesse it selfe, to be made the greatest of sinners, yea to be *made sin*, and the worst of sins, and accordingly to suffer from God and men; what greater satisfaction for the taking of sins away can be desired or imagined?

1. Against the greatnesse of the act of any particular sin what ever.

2. Against the badnesse of the heart in sinning.

Or secondly, dost thou aggravate

**Sec. 2.** vate thy sins by thy naughtinesse of thy heart in sinning, and sayst that the inward carriage thereof hath beene much worse then the outward? Look thou into the heart of Jesus Christ dying, and behold him struggling with his Fathers wrath, thou wilt finde the sufferings of his soule more then those of his body, and in them to lie the soule of his sufferings.

3. Against the delight and greedinesse in sinning.

Thirdly, may thy sin be aggravated in that thou didst commit it with so great delight and greedinesse, and pouredst out thy heart unto it? Consider that Christ offered himselfe more willingly then ever thou didst sin: *Loe I come* (saies he, *Psal. 40.*) *I delight to doe thy will:* and *how am I straitned till it be accomplished?* *Luke 12. 56.* And though to shew how great an evill and misery it was in it selfe, he shewed an averfenesse to it; yet as it was his Fathers will for our salvation, hee heartily embraced, and drank off that cup unto the bottome.

4. Against deliberatenesse in sinning.

Fourthly, didst thou sin with much deliberation, and when thou mightst have avoided it? There was this

this circumstance in Christs ~~last~~ Sect. 2.  
rings to answer that, that hee  
*Knew all hee was to suffer*, and yet  
yeelded up himselfe, as *John 18.4.*

Fifthly, hast thou sinned presum- 5. Against  
ptuously, and made a covenant with presumption in sin-  
death and hell? Christ in like man- ning.  
ner offered up himselfe by a cove-  
nant and complot with his Father  
so to doe.

Sixthly, Are there any especiall 6. Against  
circumstances of time and place, aggravating  
&c. that aggravate thy sins? circumstances  
of per-  
son, time,  
place, &c.

As first, that so great a person  
in the Church should scandalize the  
Name of God in sinning: Why,  
how great a Person was Christ?  
even equall with God the Father;  
and yet how greatly humbled?  
even to the death; his offices of  
King, Priest, and Prophet, being  
debased with him: how great a  
name had he? as *Heb. 1.4.* which  
notwithstanding was dishonoured  
more then ever any mans.

Or secondly, that thou sinnedst  
at such a time, or in such a com-  
pany, which sometimes serve to  
make a sinne the more hainous.  
Consider how God contrived to  
have

**Sect. 2.** have the shame and affliction of his Sons death aggravated by all these circumstances: It was of deaths the most accursed ; At a time most solemn ; In a place most infamous ; With company most wretched.

Thus might we finde out that in Christs sufferings and satisfaction made, that would fitly answer to any thing in our sins ; and so thereby we should be the more relieved. And though the whole body of his sufferings doe stand and answer for the whole bulke of our sinnings ; yet the consideration of such particulars will much conduce to the satisfying of an humbled and dejected soule, about the particulars of its sinnings.

Therefore (to conclude) get your hearts and consciences distinctly and particularly satisfied in the all-sufficiencie of worth and merit which is in the satisfaction that Christ hath made. As it is a fault and defect in humiliation, that men content themselves with a generall apprehension and notion that they are sinners, & so never become  
thoroughly

throughly humbled ; so is it a defect in their faith, that they content themselves with a superficial and generall conceit, that Christ dyed for sinners ; their hearts not being particularly satisfied about the transcendent all sufficiency of his death. And thence it is, that in time of temptation, when their abounding sinfulness comes distinctly to be discovered to them, and charged upon them, they are then amazed, and their faith non-plust, as not seeing that in Christ, which might answer to all that sinfulness : But as God saw that in Christs death which satisfied him ; so you should endeavour by faith to see that worth in it which may satisfy God, and then your faith will sit downe as satisfied also. If a man were to dispute for his life some hard and difficult controversie, wherein are many great and strong objections to be taken away ; hee would be sure to view, and study, and ponder all that might be said on that other part which he were to hold, in way of answer to them, and to get such a cleare and convincing light, .

Sect. 2. light, as might make the truth of his position apparent and manifest through those clouds of objections that hang in the way. Now you will all be thus called one day, to dispute for your soules, (sooner or later) and therefore such skill you should endeavour to get, in Christs righteousness, how in its fulnesse and perfection it answereth to all your sinfulness; that your hearts may be able to oppose it against all that may be said of any particular, in or about your sins; that in all the conflicts of your spirits, you may see that in it, which could clear your whole score; and that if God would but be pleased to impute it to you, you might say, I durst presently come to an account with him, and cut scores with his Law and Justice.

Thus much of the first thing made the object of faith, namely, Christ *as dying*.

SECT.



### SECT. III.

## FAITH supported by Christs RESURRECTION.

ROM. 8.34.

— *Yea rather, that is risen again.*

### CHAP. I.

*Christs Resurrection supporteth faith  
two ways :*

1. By being an evidence of
  2. By having an influence
- } *our Ju-  
stificatiō.*
- into*

*The necessity of Christs Resurrection,  
for the procuring our Justification.*

**T**HE next thing to be lookt  
at in Christ, as he is the ob-  
ject of justifying faith, (&  
from whence our faith may  
seeke and fetch support and com-  
fort in the matter of Justification)  
is Christs *Resurrection*; upon which  
we see here, the Apostle putteth a  
[rather] *Yea rather that is risen a-  
gain.* There must therefore be some  
special thing in the Resurrection of  
Christ, which it contributes to our

E

faith

Some speci-  
all thing in  
Christs Re-  
surrection  
for our Ju-  
stification.



Sect. 3. faith and justification, for which he should have a [*rather*] put upon it, and that comparatively to his death. Now to shew wherein this should lie, consider how the Resurrection of Christ serveth to a double use and end, in the matter of justification.

It serveth  
to a double  
use to sup-  
port our  
faith.

First, as an *evidence* to our faith, that God is fully satisfied by Christs death : his Resurrection may give us full assurance of it.

Secondly, it had, and hath an *influence* into our Justification it selfe; yea and as great an influence as his Death had. In both these respects it deserves a [*rather*] to be put upon it, and *Paul* had them both in his eie, when he writ these words. So as first, if you aske an account of his faith, & a reason of his so triumphant assurance, he alledgeth his Resurrection to confirm it, *Christ is risen*. Or

Secondly, if you would have a reason of the thing, how it comes to passe, that we who are Beleevers cannot be condemned; *Christ is risen*, sayes he : He alledgeth it as a cause, that hath such an influence into Justification it selfe, as it

it makes all sure about it.

Sect. 3.

1 By way  
of Evi-  
dence.

1. By way of Evidence: Although Christs obedience in his life, and his death past, do alone afford the whole matter of our Justification, & make up the sum of that price paid for us, (as hath beene shewn) so as faith may see a fulnesse of worth & merit therein, to discharge the debt: yet faith hath a comfortable sign and evidence to confirm it self in the belief of this, from Christs Resurrection after his death: It may fully satisfie our faith, that God himselfe is satisfied, and that he reckons the debt as paid: So that our faith may boldly come to God, and call for the Bond in, as having Christs Resurrection to shew for it, that the debt is discharged. And hence the Apostle cryes *Victoria* over Sin, Hel and Death, upon occasion of (and as the *Coronis* and conclusion of that) his large Discourse about Christs Resurrection, 1 Cor. 15, 55, 56, 57. *O death, where is thy sting? that is, Sin, and the power of it: for so it followes, The sting of death is sin: and O grave, where is thy victory? Thanks be to God who hath given us*

Faith hath  
a visible  
signe of it,  
that God is  
satisfied.

E 2

victory

Sect 3. *victory, through Jesus Christ our Lord: namely, as risen again; for of his Resurrection, and of that chiefly, had he spoken throughout that Chapter.*

2 By way  
of infla-  
ence.

Though the  
matter of  
our Justifi-  
cation be  
the price of  
Christs  
death, yet  
the act of  
pronoun-  
cing us  
righteous,  
depends on  
the Resur-  
rection.

2. But surely this is not all, that it should only argue our justification by way of evidence: This alone would not have deserved such a [*rather*] to be put upon it, if Christs Resurrection had not had some farther reall casual influence into Justification it self, and been more then simply an evidence of it to our apprehensions. Therefore secondly, in Justification, although the *mate-riale*, or matter of it, be wholly the obedience and death of Christ; yet the act of pronouncing us righteous by that his obedience, (which is the *formale* of Justification) doth depend upon Christs Resurrection. Ordinarily there hath been no more expressed concerning this dependance, then that the Resurrection of Christ justifies by working actual faith, to lay hold upon what Christ hath done in his life and death, which is called the *applying* of it, (of which more anon.) But that

that speech of *Paul*, 1 *Cor.* 15. 17. seems to import more, *If Christ bee not risen againe, [ye are yet in your sins, [and your faith is in vain:]]* That is, although you could suppose faith to be wrought in you upon the merit of Christs dying, yet it would be *in vaine*, if Christ were not *risen againe*; for your title to Justification it selfe would be void: *You were yet in your sins.* Which is said, because his Resurrection was it, whereby sinnes (though satisfied for in his death) were taken off, and they acquitted from them: Which I take to be the meaning also of that *Rom.* 4. ult. *He was delivered for our sinnes, [and rose again for our Iustification.]* When the Apostle sayes, *for our sins he was delivered*, he meanes, his laying downe *that* which was the price for them, a satisfaction for them, which his death was: And in that sense, *He dyed for our sins*; that is, his death stands instead of our death, and so satisfies for sin. But yet still *that* upon which the act of Gods justifying us, & his discharge given us from our sins, and whereby he reckoneth us justified, that de-

Sect. 3. pends upon his Resurrection. *Hee rose againe for our justification.* Note that Justification there imports the act of *imputation*, and reckoning us just, which he had spoken of in the verses immediately fore-going, *ver. 22, 23, 24.*

In a word, to the full discharge of a debt, and freeing the debtor, two things are requisite. 1. The payment of the debt. 2. The tearing or cancelling the Bond, or receiving an Acquittance for the freeing of the Debtor. Now the payment was wrought by Christs death, and the Acquittance to free from the debt, was at, and by his Resurrection.

## CHAP. II.

*For the explanation of both these is shewn, how Christ sustained a double relation; First, of a Surety for us; Secondly, of a Common person in our stead: The difference of these two, and the usefulness of these two considerations, for the explaining all the rest that follows, in this whole Discourse.*

Now the better to explicate both these, you must consider, how

how that Christ in almost all that he did [*for us*] (as the phrase is here, and is to be annexed to each particular) did stand in a double relation for us unto God.

1. Of a *Surety*, bound to pay the debt for us, and to save our soules.

2. Of a *Common person*, or as an Attorney at Law, in our stead. And both these as they have a distinct and differing consideration in themselves, so those severall considerations of them will conduce to the understanding of those two things fore-mentioned, as wayes and arguments to shew how the Resurrection of Christ may support our faith, both by way of *evidence* that the debt is paid, and by way of *influence* that we are thereby acquitted, and cannot be condemned. The notion of his being risen, as our *Surety*, clears the first, & that of his rising as a *Common person*, illustrates the other. And I shall here a little the largelier insist upon the explication of these two relations, because their consideration will be of use through all the rest that follows,

Sect. 3. to illustrate thereby both the evidence and the influence that his ascension, and Sitting at Gods right hand, &c. have into our Justification; and so I shall carry them along throughout this Discourse.

2. To be a  
Surety,  
what.

1. A *Surety* is one that undertakes, and is bound to doe a thing for another : As, to pay a debt for him, or to bring him safe to such or such a place, or the like; so as when he hath discharged what he undertook and was bound for, then the party for whom he undertooke is discharged also.

3. A com-  
mon person  
what,

A *Common person* with, or for another he goes for, is one who represents, personates, and acts the part of another, by the allowance and warrant of the Law : so as what he doth, (as such a Common person, and in the name of the other) that other whom he personates, is by the Law reckoned to doe : and in like manner, what is done to him, (as being in the others stead and roome) is reckoned as done to the other. Thus by our Law, an Attorney appears for another, & money received by him, is

is reckoned as received by him whom it is due unto. Thus the giving possession of an estate, a re-entry made, and possession taken of land, &c. if done by, and to a man who is his lawfull Attorney, it stands as good in Law unto a man as if in his owne person it had been done. So Embassadours for Princes represent their Masters: what is done to them, is reckoned as done to the Prince; and what they do according to their Commission, is all one as if the Prince, whose Person they represent had done it himselfe. In like manner also the marriages of Princes are transacted, and solemnized by Proxie, as a Common person representing his Lord, and in his name, is married to a Princess in her Fathers Court; and the Lawes of men authorize it, and the marriage is as good, as if both Princes themselves had been present, and had performed all the Rites of it. And thus to be a *Common person*, is more then simply to be a *Surety* for another, it is a farther thing: and therefore these two relations are to be distinctly considered

The difference between these two.



**SECT. 3.** dered though they seem to be somewhat of a like nature. Thus an Attorney is a different thing from a Surety : A Surety undertakes to pay a debt for another, or the like; but a Common person serves to performe any common act, which by the Law is reckoned, and virtually imputed to the other, and is to stand as the others act, and is as valid, as if hee had done it: So as the good and benefit which is the consequent of such an act, shall accrew to him whom hee personated, and for whom he stood as a Common person. *Adam* was not a *Surety* for all Man-kinde, he undertooke not for them, in the sense fore-mentioned; but he was a *Common person* representing all Man-kinde : So as what he should doe, was to be accounted as if they had done it. Now the better to expresse and make sure our Justification in and by Christ, according to all sorts of Laws, (the equity of all which God usually draws up into his dispensations) God did ordaine Christ both to be a *Surety* for us, and also a *Common person* representing us, and in our stead.

*Adam* a  
Common  
person but  
not a *Surety*.

Christ ordained to  
be both  
and the  
reason why.

stead. That as Christ took all other relations for us, as of an *Husband*, *Head*, *Father*, *Brother*, *King*, *Priest*, *Captaine*, &c. that so the fulnesse of his love might be set forth to us, in that what is defective in any one of these relations; is supplied and expressed by the other: Even thus did God ordaine Christ to take and sustaine both these relations, of a *Surety* and a *Common Person*, in all hee did for us, thereby to make our justification by him the more full and legall; and *justifie* (as I may so speake) our *justification* it selfe, or his justifying of us, by all sorts of *legall* considerations what ever, that hold commonly among men in like case; and that which the *one* of these relations or considerations might not reach to make good, the *other* might supply; what fell short in the one, the other might make up, and so we might be most legally and formally justified and made sure never to be condemned.

CHAP.

Sect. 3.

## CHAP. III.

The first head : *The Evidence of Justification which Christs Resurrection affords to faith ; explained by two things : 1. By shewing how Christ was made a Surety for us. 2. How his Resurrection as a Surety holds forth this evidence.*

Concerning the first of those two Heads at first propounded, namely, the *Evidence* which Christs Resurrection affords unto our faith in point of *non-condemnation* : I have two things to handle in this Chap. to make this out : First, how Christ was made a *Surety* for us, and what manner a *Surety* hee did become : Secondly, what the consideration hereof will contribute to that *evidence* which faith hath from Christs *Resurrection*,

Sect. 1.

1. How  
Christ was  
made and  
became a  
Surety for  
us.

For the first, Christ was appointed by God (and himself also undertook) to be our *Surety*. This you have *Heb. 7. 22. He was made Surety of a better Testament or Covenant, namely, of the New.* The Hebrew word for *Covenant*, the *Septuagint* still translated

translated [ $\Delta\iota\alpha\delta\iota\kappa\eta$ ] Testament : the word in the *Hebrew* being of a large signification, and comprehending both a *Covenant*, and *Testament*; and so in the New Testament it is used promiscuously for either : And indeed, this *new Covenant of Grace* is both. Of this Covenant Christ is the  $\epsilon\gamma\gamma\omega\varsigma$ , the *plighter of his troth* for it, the *Surety*, the *Promiser*, the *Vndertaker*. The Verb this comes of, is  $\epsilon\gamma\gamma\omega\acute{\alpha}\omega$ , [*promittere*] which comes from  $\epsilon\gamma\ \gamma\omega\iota\varsigma$ , [*in manibus*] striking hands, or giving ones hand, as a signe of a covenant; and so to bargain with, or make up a covenant. *Prov. 22.26. Be not thou one of them that strike hands, or of them that are sureties for debts* : Which whole verse the Septuagint reads, *Give not thy selfe as  $\epsilon\gamma\ \sigma\upsilon\kappa\eta$ , to Suretyship*. The same word that is here used by the Apostle. It was the manner both of the Jewes and Romanes also, to make Covenants by *striking of hands* : And in Testaments, the Heire and Executor shooke hands with the Testatour, or the Executor gave his hand to fulfill it. And the word [ $\gamma\alpha\lambda\alpha\tau\alpha\delta\iota\kappa\eta$ ] is used,

not

## Sect. 3.

Suretyship  
not only u-  
sed in mat-  
ters of debt  
but in cri-  
minall cau-  
ses punished  
with death,  
and is put  
for being a  
pledge for  
another.

Christ un-  
dertooke as  
a Surety for  
both, to sa-  
tisfie God,  
and to work  
all in us alio

not onely in promising to pay a debt for another, but also in becoming a pledge for another, for to undergoe death, or a capitall punishment in anothers roome: as in that famous story of friends, namely, *Euephenus* and *Eucritus*: *Eucritus* did [*ἑὸς ἀντιτάξας*] willingly become a surety for *Euephenus*, when condemned to dye by *Dionysius* the Tyrant. This very word is used by *Polycenus* the Historian of that fact. Now such a *Surety* every way did Christ become unto God for us, both to pay the debt, by undergoing death in our stead, and so to satisfie God; and then as the *Heire* to execute his Will and Testament: Hee became a Surety of the whole Covenant, and every condition in it, take it in the largest sense; and this of all, both on Gods part, and on ours. For us he undertooke to God to work all our workes, and undergoe all our punishments; to pay our debts for us, and to worke in us all that God required should be done by us, in the Covenant of Grace. And thus to be a surety, is much more then simply to be

be an Intercessour, or Mediatour, (as *Parens* well observes.) God did (as it were) say to Christ, What they owe me, I require it all at your hands; and Christ assented, and from everlasting struck hands with God, to do all for us that God could require, and undertook it under the penalty that lay upon us to have undergone. Yea, Christ became such a Surety in this for us, as is not to be found among men. On earth, Sureties are wont to enter into one and the same Bond with the Creditors, so as the Creditour may seize on which of the two he will, whether on the Debtour, or on the Surety, and so (as usually) on the Debtor first, for him we call the Principal; but in this covenant, God would have Christs single Bond: and hence Christ is not onely called the Surety of the Covenant for us, but *The Covenant*, *Esay* 49. 8. and elsewhere. God making the Covenant of Grace primarily with him, and with him as for us, thereby his single Bond alone was taken for all, that so God might be sure of satisfaction: therefore hee laid all

A strange difference betweene Christs suretiship, and that of men for others on earth.

God makes the covenant of grace principally with Christ for us.

all

Sec. 3. all upon Christ, protesting that hee would not deale with us, nor so much as expect any payment from us, (such was his grace.) So *Psal.* 89. 19. where the mercies of the Covenant made betweene Christ and God, under the Type of Gods Covenant with *David* are let forth, *Thou spakest in Vision to thy holy One,* and saidst, *I have laid help on one who is [mighty.]* As if God had said, I know that these will faile mee, and breake, and never be able to satisfie me, but you are a mighty and substantiall person, able to pay me, and I will looke for my debt of you. And to confirme this, (then which nothing can give stronger consolation, or more advanceth Gods free grace) when God went about the reconciling the World in and by Christ, and dealt with Christ about it, the manner of it is exprest to have beene, that God tooke off our sinnes from us, and discharged us (as it were) meaning never to call us to an account for them, unlesse Christ should not satisfie him, and laid them all on Christ, so as he would require an account of

God requires payment of our debt from Christ first.

of them all from him first, and let him looke to it; and this he did to make the Covenant sure. Thus 2 Cor. 5. 19. it is said, (the Apostle speaking of Gods transaction of this businesse with Christ) that *God was in Christ*, namely, from everlasting, *reconciling the world* (of Elect Beleevers) *to himselfe*, *not imputing their trespasses to them*, *and made him sin who knew no sine*. Observe, that as he laid our finnes on Christ, so withall, he discharged us, in his compact between Christ and himselfe, [*not imputing their trespasses to them*.] So then, all laid upon Christ, and he was to look to it, or else his soule was to have gone for it. This is not the manner of other Creditour; they use to charge the Debt on both the Surety and the Debtour; but in this Covenant (of Grace namely) Christs single Bond is entred, he alone is *The Covenant*: so as God will have nought to say to us, till Christ failes him. He hath engaged himselfe first to require satisfaction at *CHRISTS* hands, who is our Surety.

Now



## Sect. 3.

2 How the  
consideration  
of this is  
a strong evidence  
to  
faith, of justification  
from  
Christs Resurrection.

Now then 2. for to make use of this notion, for the clearing of the point in hand. It might afford us matter of unspeakeable comfort, onely to hear of *Christs* having been arrested by God for our debt, & cast into *prison*, and his bond sued, and an Execution, or *judgement* served on him, as the phraes are, *Isa. 53. 8*. For thereby we should have seen how God had begun with our Surety, (as minded to let us alone) and that it lay on him to discharge the debt, who was so able to doe it: and thereby we might also see how he was *made sin for us*, and therefore wee might very well have quieted our hearts from fearing any arrests, or for Gods comming upon us, till we should heare that our surety were not sufficiently able to pay the debt (as you have heard he is.) But yet our hearts would still be inquisitive (for all that) to heare whether indeed hee hath perfectly satisfied God or no; and would be extreamely solicitous to know whether he hath satisfactorily performed what hee undertook, and how he got clear of that engagement, and of *being made*

*sin*

*sin for us.* And therefore the Apostle comforts beleivers with this, that Christ shall *the next time appear without sin.* \* *Vnto them that looke for him he shall appeare the second time without sinne, unto salvation.* One would thinke it no great matter of comfort to us, to hear that Christ should appeare without sin; for who would imagine that it could be otherwise with *The holy One, the Lord of Glory?* there is no wonder in that: Ay, but (sayes the Apostle) your very salvation is interested in this, as neerly as is possible: It is well for you that Christ is now *without sin*; for he having as your Surety undertooke to satisfie for sin, and having accordingly beene *once made sinne*, when on earth, and arrested for it by God at his death; in that now he is got cleare of that engagement, (which could be no way, but by satisfaction, which he undertooke) this doth plainly evince it, and ascertain you, that you shall never be condemned for it: for by the Law, if the surety hath discharged the debt, the Debtour is then free. And therefore no newes would or could be  
more

\* Heb. 9. 28.

It declaring unto faith, that Christ that was in this death made sin for us, hath now discharged all, and is without sin.

**Sect. 3.** more welcome to sinners, then to have a certaine and infallible evidence given, that their Surety were well come off, and had *quitted all*, to satisfaction.

And so that  
God will  
never come  
upon the  
sinner.

How strong  
an evidence  
Christs Re-  
surrection  
is, that the  
debt is paid,  
and God sa-  
tisfied.

Now then to evidence this, serveth his *Resurrection, Christ is risen*:

Nothing so sure. Therefore certainly the debt is discharged, and hee hath paid it to the full, and so is now without our sinne, and fully got cleare of it. For God having once arrested Christ, and cast him into prison, and begun a triall against him, and had him *to judgement*, hee could not come forth, till he had paid the very uttermost farthing. And there is the greatest reason for it, to ascertain us that can be: For he was under those bonds and bolts, which if had beene possible would have detained him in the grave, as *Acts 2. 24* *The strength of sin*, and Gods wrath, and the curse against sin, (*Thou shalt dye the death*) did as *cords hold him*, (as the Psalmists phrase is.) Other debtours may possibly break their prisons; but Christ could not have broke through this, for the wrath of the All-powerfull God

God was this prison ; from which Sect. 3.  
 there was no escaping, no baile :  
 nothing would be taken to let him  
 goe out, but full satisfaction. And  
 therefore to heare that Christ is  
 risen, and so is come out of prison,  
 is an evidence that God is satisfied,  
 and that Christ is discharged by  
 God himselfe, and so is now *with-*  
*out sin*, he walking abroad again at  
 liberty : And therefore the Apostle  
 proclaimes a mighty victory obtai-  
 ned by Christs Resurrection, over  
*Death, the Grave, the strength of*  
*Sinne, the Law, 1 Cor. 15. 55, 56.*  
 and cryes out, *Thanks be to God who*  
*giveth us the victory, through Jesus*  
*Christ our Lord, ver. 57.* You may  
 now rest secure indeed, *Christ is ri-*  
*sen, who therefore shall condemne ?*

CHAP.

## Sect. 3.

## CHAP. IV.

The second Head propounded, the Influence Christs Resurrection hath into justification. Two Branches of the Demonstration of this. First, that Christ was a Common person, representing us in all he was, or did, or suffered, handled at large. More especially a Common person in his Resurrection.

Now secondly, to come to that other head propounded, the Influence Christs resurrection hath into our justification. The demonstration or making out of which depends on two things put together: The first, how Christ was appointed by God, and himselfe acted the part of a Common person, representing us in what he did, and more particularly in his Resurrection. Of this in this Chapter.

The second is, how from that consideration ariseth, not onely an evidence to our faith, but a real Influence into our Justification, and non-condemnation. So as, *Who shall condemne?* because Christ is risen again as a Common person,

person, representing us therein.

Sect. 3.

For the first of these, to illustrate and prove it in the generall, that instance of *Adam* serves most fitly, and is indeed made use of in the Scripture to that end. *Adam*, as you all know, was reckoned as a common publique person, not standing singly or alone for himselfe, but as representing all Man-kinde to come of him: so as by a just Law, what he did was reckoned to his posterity, whom he represented. And what was by that Law threatned, or done to him for what hee did, is threatned against his posterity also. Now this man was herein a lively type of our Lord Christ, as you have it, *Rom. 5. 14.* [*Who was the type of him who was to come.*] Unto which purpose, the titles which the Apostle gives these two, Christ and *Adam*, *1 Cor. 15. 47.* are exceeding observable; he calls *Adam*, *The first man*, and Christ our Lord, *The second man*: and both for that very purpose and respect which we have in hand: For, first, he speakes of them, as if there had never been any more men in the world, nor were ever

Sect. 1.

That Christ was a Common person proved.

1. In generall, by a parallel with Adam;

The Type of Christ herein.

Sect. 3. ever to be for time to come, except  
 these two: And why? but because  
 these two betweene them, had all  
 the rest of the sons of men hanging  
 at their girdle; because they were  
 both Common persons, that had the  
 rest in like (though opposite) con-  
 siderations included, & involved in  
 them. *Adam* had all the sons of *Men*  
 borne into this world, included in  
 himselfe, who are therefore called  
*earthly men*, vers. 48. in a conformi-  
 ty to him *the earthly man*, vers. 47.  
 and Christ the second man had all  
 his Elect, (who are *the first-borne*,  
 and *whose names are written in hea-*  
*ven*, and therefore in the same vers.  
 are oppositely called *heavenly men*)  
 included in him. You see how hee  
 summes up the number of all men  
 in two, and reckons but two  
 men in all; these two, in Gods  
 account, standing for all the  
 rest. And farther observe, that  
 because *Adam* was in this his  
*being*, a Common person unto  
 his, the shadow and the lively  
 Type of Christ who was to  
 come after him; that therefore  
 hee is called, *The first Man*,  
 (of

(of these two) and Christ *The second Sect. 3.*  
*man*, as typified out by him.

Now if you aske, wherein Christ was a *Common person*, representing us, and standing in our stead; I answer, If in any thing, then in all those conditions and states wherein he was, in what *he did*, or *befell him*, whilst *here on earth especially*: For he had no other end to come downe into this world, but to sustaine our persons, and to act *our parts*, and to have what was to have been done to us, acted upon him.

Particularly,  
 In what things Christ was a Common person.

Especially in what he was, or did upon earth.

Thus first, in their two severall conditions, qualifications, and states, they both were *Common persons*: That is, look what state or condition the one or the other was made in, is by a just Law to be put upon those whom they represented. So the Apostle reasons from it, ver. 48. [*As*] *is the earthly man*, (namely, the first man, *Adam*) [*such*] *are the earthly*: namely, to be earthly men as well as he; because he who was a Common person representing them, was in his condition but an *earthly man*: And oppositely, by the same Law, it follows, [*As*] *is the heavenly man*, namely, the second man, Christ) [*such*] *are, and must*

§. 2.

1. *Adam* and *Christ* Common persons, in their conditions, and qualifications, and states.

F

be



Sect. 3. *be the heavenly*, who pertaine to him, because he also is a Common person, ordained to personate them: and *Adam*, who came afore him, was therein but his Type.

2. Christ a  
Common  
person, in  
respect of  
what he did,  
or what he  
suffered, il-  
lustrated by  
the parallel  
of *Adam*.

And as thus in this place to the *Corinthians* the Apostle argues Christ to be a Common person, in respect of his condition and state, by an argument of parallels taken from his Type, *Adam*; So secondly, in that 5. to the *Romanes*, he argues Christ to have been a Common person, in his actions which he did on earth; and this also from the similitude of *Adam*, whom v. 14. he therein makes to have been Christs Type. And he speaks of *Adam* there, as a Common person, both in respect of *what he did*, namely, his [ *Sin*; ] and also in respect of *what befell him* for his sin, namely, [ *Death*, ] and condemnation. And because he was in all these not to be considered as a *single Man*, but as one that was *All men*, by way of representation: Hence both what he did, they are said to doe in him; and what condemnation or death was deserved by his sin, fell upon them all, by this Law of his being a publique person for them.

1. For what he did: He sinned, you know.

Sect. 3.

know; and ver. 12. *All are said to have sinned*, namely, in *his sinne*; Yea, and according to those words in the Greek, [*ἐν αὐτῷ*] which are added there, you may render that sentence (and the Originall bears it, and it is also varied in the Margent) thus, [*In whom*] *all have sinned*; namely, in *Adam*, as in a publique person. Their act was included in his, because their persons were included in his.

And 2. for what befell him for sin, that befell them also by the same Law of his being a person representing them. Hence ver. 12. *Death* is said to *pass upon all men*, namely for this, that *Adams sin* was considered as theirs, as it there follows. It is said to *pass*, even as a sentence of death *passeth* upon a condemned Malefactor. And ver. 18. *Judgement* is said to *come by that one mans offence, upon all men, to condemnation*. Now in Gen. 2. 17. the threatening was spoken onely to *Adam*, as but *one man*, *In the day that thou eatest thereof, thou shalt surely dye*: And Gen. 3. 19. that sentence seems only to *pass upon him alone*, [*Unto dust thou shalt return*]. Yet in threatening *Adam*, God threatened *us all*; and in sentencing *Adam* to death,

1 *Adam* a Common person, in what he did.

2 *Adam* a Common person in what befell him for what he did, as in death and his condemnation threatened.

Sect. 3. he sentenced *us* also : The curse reacheth *us* too; *Death* passed upon *all* men then; and therefore by a just Law *Death* reigns over *all*, as ver. 14. and 17. because *Adam* was in *all* this, a Common person representing *us*, and so in our stead; and so *all* this concerns *us*, as truly and as neerly as it did *him*. I say by a just Law; for indeed the Scripture upon the equity of this Rule, pronounceth a *Statute* out against *all* men, that they should dye, Heb. c. 27. *Statutum est*, It is appointed by a Statute Law, that *all* should dye. Now if you search for this *Statute*, when and where enacted, you will finde, that the Originall Record and Roll is that in Gen. 3. 9. spoken only of *Adam*, but holding true of *us*, [*To dust thou shalt return.*]

§. 3. Just thus the matter stands in the point of our Justification and salvation, between Christ and Elect Believers; for *Adam* was herein his Type. Christ was considered and appointed of God as a Common person, both in what he did, or was done to him. *what he did*, and in what was *done to him*: So as by the same Law, what he did for *us*, is reckoned or imputed to *us*, as if we our selves had done

Answerably  
Christ ordained a  
Common  
person, both  
in what he  
did, or was  
done to him.

done it; and what was done to him, Sect. 3.  
 tending to our *Justification* and sal-  
 vation, is reckoned as done to us. Thus  
 when Christ *died*, he dyed as a  
 Common person, and God recko-  
 neth that we dyed also. When Christ  
*arose*, he rose as our Head, and as a  
 Common person, and so then God  
 accounts that we rose also with him.  
 And by vertue of that *Communion*  
 which we had with him in all those  
 actions of his, it is, that now when  
 we are *borne againe*, we doe all rise  
 both from the guilt of sinne, and from  
 the power of it; even as by verue of  
 the like communion we had with (or  
 being one in) *Adam*, we come to be  
 made sinfull, when we begin first to  
 exist as men, and to be first born.

Thus in his death he was conside-  
 red as a Common person, and God  
 reckoned us dying then, and would  
 have us *reckon* so also. So Rom. 6. 10.  
 the Apostle speaking of Christ, saith  
*In that he died, he dyed unto sinne once,*  
*but in that he liveth, he liveth unto God.*  
 Then ver. 11. speaking of us, he sayes,  
 [*Likewise reckon*] *you your selves to be*  
*dead unto sinne, but alive unto God,*  
*through Jesus Christ our Lord.* The

Exemplified  
 by one in-  
 stance in his  
 dying.

**Sect. 3.** meaning whereof is plainly this, that whereas regenerate men are for the present in the reality but *imperfectly* mortified and *dead to sinne*, as considered in themselves, and in respect of the work of it, as wrought in them; yet that being considered in Christ as their Head, and a Common person representing them, they may λογίζεσθαι, they may truly by a way of faith *re-son* or *reckon themselves* wholly dead, in and through Jesus Christ our Lord; in that he once dyed perfectly unto sinne, as a *Common person* representing them. So as what yet is wanting in the work of Mortification, in their sense and experience of it, they may supply by faith, from the consideration of Christ their Head, even themselves to have dyed, when he dyed. The Apostle, I say, would have them by *reason* conclude or inferre (for the word [λογίζεσθαι] signifies, as Chap. 3. 28. *Therefore we conclude*, or argue by reason, &c. it is the same word) *from Christs death, that they are dead*: which Conclusion cannot be made, unlesse this be one of the Propositions in this Argument, *That we dyed in Christ, when he dyed*; and so  
though

though in our selves we are not yet wholly dead to sinne, nor perfectly alive to God; yet through Jesus (Christ your Lord and Head (sayes he) reckon your selves so, in that (as ver. 10.) be dyed, and now lives, and you were included in him. And indeed, this Consideration the Apostle suggests unto faith, both as the greatest encouragement against imperfect mortification begun; that yet we may comfort our selves by faith, as reckoning our selves wholly dead in Christs death, and so may assure our selves we shall one day be perfectly dead in our selves by vertue of it; and withall, as the strongest argument also and motive unto Mortification, to endeavour to attaine to the highest degree of it: which therefore he carries along in his Discourse throughout that whole Chapter. He would have them by faith or spirituall reasoning take in, and apprehend themselves long since dead to sinne in Christ, when he dyed; and so should thinke it the greatest absurdity in the world to sin, even the least sinne, we being dead long since, and that wholly, when Christ our Head dyed;

Sect. 3. *And how sh. ll we that are dead to sinne, live any longer therein ? And ver. 7. He that is dead, is free from sinne; and how then shall we doe the least service to it? Now all this he puts upon Christs dying, and our dying then with him: ver. 6. [Knowing this, that our old man is crucified with him, (even when he was crucified) that it might be destroyed] one day in us, fully and perfectly: Christs Body representing therein as a publique person, the Elect, and their body of sinne conjunct with them. So as thus by faith they are to reason themselves wholly dead to sinne in Christ, and to use it as a reason and motive to stirre up themselves not to yeeld to the least sinne. I use this expression of being wholly dead, because if he had spoken meerly of that imperfect mortification begun in us, the argument would not have been a perfect motive against the least sinnes. [We who are dead, how shall we live in sinne,] or yeeld unto the least sinne? For it might be said, Alas, we are but imperfectly dead; and from an imperfect death could but an imperfect argument have been drawn. But the Scripture elsewhere tels us, that*  
*Christ*

(Christ by his death hath [perfected] for Sect. 3.  
ever all that are sanctified; so Heb. 10.  
So as in his death they may reckon  
themselves perfectly dead by faith,  
and perfectly sanctified, though yet  
the worke be not actually and fully  
perfected.

And all this communion with  
Christ as a Common person, repre-  
senting them in his death, he there  
instructs them to be represented and  
sealed up to them by their Baptisme;  
so ver. 3, 4. How, I shall shew after-  
wards.

Now as this place holds forth  
Christ as a *Common person* in his *Death*  
representing us; so other places hold  
forth the like of his *Resurrection*. In  
the 1 Cor. 15. 20. the Apostle argues  
that Elect Beleevers must and shall  
rise, because *Now Christ is risen from*  
*the dead, and is become the fruits of them*  
*that sleep*. See the force of this Argu-  
ment founded upon this notion and  
consideration, that Christ was a  
Common person representing all the  
rest; and this strongly presented in  
that expression of his being *the first-*  
*fruits*, in allusion to the Rite in the  
Leuiticall Law. All the sheaves in a

More parti-  
cularly, how  
Christ was a  
Common  
person in his  
Resurrection  
and therein  
representing  
us.



Sect. 3. field being unholy of themselves, there was some one sheafe in the name and room of all the rest, (which was called the *first fruit*) which was lift up, and waved before the Lord; and so all the sheaves abroad in the field, by that Act done to this one sheafe, were consecrated unto God, (*Levi. 23. 10. &c.*) by vertue of that law. The meaning of which Rite, the Apostle expounding, alledgeth *Rom. 11. 16.* [*If the first fruits be holy, all the lump is holy also.*] Thus when we were all dead, Christ as the *First fruits* riseth, and this in our name and stead, and so we all rise with him and in him. And although the Saints departed are not, in their own persons, as yet risen, (as we all who are now alive, are not in our own persons yet dead) yet in the mean time, because thus they are risen in Christ, as their first-fruits; hence, in the very words following, he saith, they are but asleep, [*He is become the first fruits of them that sleep,*] because they remain alive in Christ their Head, and shall rise one day: because [*in him*] they virtually are already rising; and this in Gods account in as true and just a sense,

sense, as we (though personally alive) Sect. 3.  
 are yet all reckoned *dead in Adam*, be-  
 cause hee as a Common person had  
 the sentence of death pronounced on  
 him, by virtue of which we must die;  
 and this by the force of the same  
 Law, even of that which we have in-  
 culcated of being a Common person,  
 representing us. And indeed, so  
 it followes, (which argues this to  
 be the Apostles meaning) *ver. 21.*  
*For as in Adam all dye, even so in Christ*  
*shall all be made alive.* His argument  
 lyes thus: *Adam* was the first fruits  
 of them that *died*; *Christ*, of them that  
*rise*. Hence therefore we are else-  
 where said (though in respect to ano-  
 ther life) to be *risen with Christ*, *Eph.*  
*2. 5, 6.* and (which is yet more) *to sit*  
*together with him in heaven*: because  
 he as a Common person representing  
 us, sits there in our name and stead,  
 as you shall heare when I come to it  
 in the Text, in the next Section.

The second branch: *How Christs representing us as a Common Person in his Resurrection, hath an Influence into our Justification, made forth by two things: 1. How Christ at his Resurrection was justified from our sinne: 2. That we were all then justified in him as a Common person.*

**N**OW then to come to the other branch of the Demonstration, namely, how this relation to us as a Common Person *representing us in his Resurrection*, hath a *reall influence* into our *Justification*: And this is the point I drive at; and for the clearing of which that large and generall discourse by way of digression in the former Chapter was but to make way for.

I shall absolve and dispatch this Branch, by shewing two things:

1. That Christ himself was *justified*, and that at his *Resurrection*.
2. That he was *justified* then as a *Common person*, representing us therein, as well as that he rose as a *Common person*; and so that we were then *justi-*

justified in him and with him; and Sect. 3.  
by this means it is that by that Act  
then done to him, our Justification is  
made irrepealable for ever.

For the explicating of the first:  
As Christ was in his death made sinne  
for us, and so sustained our persons in  
his satisfying for sinne by his death,  
(which is the matter of our righteouf-  
nesse) so in and upon his Resurrecti-  
on he was justified and acquitted from  
our finnes by God, as having now  
fully satisfied for them, which I make  
forth by these three things put toge-  
ther:

§. I.

1. That  
Christ him-  
selfe was ju-  
stified at his  
Resurrecti-  
on.  
Made forth  
by three  
things laid  
together.

First, in reason, if that Christ were  
made sinne for us, and satisfied for it,  
there must then some Act passe,  
whereby Christ should be pronoun-  
ced acquit of our finnes, and fully  
clear of them, and so be himselfe for-  
mally justified, in respect of those sins,  
for which he undertook to satisfie.  
For according to the course of all  
Proceedings, if a charge of guilt be  
formally laid, there must be as formall  
an Act of aquitting, and of giving a  
*Quietus est*: There is no man, but  
for his own discharge and security  
would desire it. Nor is there any wise  
man

1. There  
must have  
been some  
Act passe  
from God,  
when Christ  
was acquired  
and justified  
from our sinne  
by God.

Sect. 3. man that payes a debt for which he is legally sued, that will not have upon the payment of it, as legall an Acquittance. *Paul*, when he was cast into prison by a publique Act of Authority, he stood upon it to have a publique Act of Release from the same Magistrates, and would not goe forth of prison privily, though themselves sent to him so to goe out, *Acts* 26. 37. Now God himself did lay the iniquities of us all upon Christ, *Esay* 53. 6. and bad him to prison, and to Judgement for them, *ver.* 8. There must therefore some Act passe from God, legally to take them off from him, and declaring him discharged, to deliver him from Prison and Judgement.

That there  
was such an  
Act passed.

And *de facto* it is evident, that there was some such Act passed from God; for as we read, that Christ while he lived, and also in his Death, was made sin, and did beare the sin of many, as the phrase is *Heb.* 9. 2. So we read in the very next words, that he shall appeare the second time [without sinne,] which must needs be spoken in a direct opposition to his bearing down our finnes, and appearing then with all our sins laid

laid to his charge. He appeared charged with them then, but now he shall Sect. 3.

appear as apparently and as manifestly to be without those sins, (for of our sins it must needs be meant) and so to be discharged of them as fully, as ever he appeared charged with them: For it is said, *He shall [appear] without sin;* and therefore to the judgements of all it shall be made manifest, that that God that once charged him with them, hath now fully discharged him of them. The Apostle speaks of it as of a great alteration made in this respect between Christ as he was whilst on earth, and Christ as he is to appear the second time, and is now in heaven. And this alteration or discharge must necessarily be made by God; for he is the Creditour who followed the Suit, and therefore he alone can give the Acquittance.

Now secondly, from hence it will follow, that there must be some *time* when this alteration was first made, and discharge given; when Christ from being sin, as he was made, should become without *sinne*, through Gods acquitting of him; and this, say I, was at his *Resurrection*. It is not deferred

2. There must be some season of *time* when this discharge from our sins was first made unto Christ.

Sect. 3. as then to be first done, when he is to appeare the second time, though then it *appears* indeed, but is really done before; for he comes then to judge others for sinne. Now in reason, when should this Acquittance or Justification from our sinnes bee first given to Christ, and legally pronounced on him, but when he had paid the last farthing of the debt, and made his satisfaction compleat? which was then done, when he began to rise: for his lying in the Grave was a part of his Humiliation, and so of his Satisfaction, as generally Orthodox Divines hold. Now therefore when he began to rise, then ended his Humiliation; and that was the first moment of his Exaltation. His Acquittance therefore bears Date from thence, even from that very houre.

3. That this must needs be, and was first made to him at his Resurrection.

Hence thirdly, we read, as that Christ was *condemned*, so that he was *justified*. Thus 1 Tim. 3.16. God is said to be *manifest in the flesh*, and then that God being thus made man, is said to have been *justified in the spirit*: That is, whereas God was manifested or appeared in *flesh* to *condemne sinne in the flesh*, as Rom. 8. that same God.

God-man was also justified in the spirit Sect. 3.  
 from all those finnes, and so received  
 up to glory, as it followes there. And  
 not to goe far, the very words of this  
 my Text, [ *It is God that justifies* ]  
 are taken out of *Esay* 50. 8, 9. and as  
 there, they are first spoken by Christ  
 of himselfe, then, when he gave his  
 back to the smiters, in his death, (as  
 in the verses before) and was put to  
 death as a condemned man, he com-  
 forts himselfe with this, [ *He is neere  
 that justifies me, who shall condemne?* ]  
 And when was that done, or to be  
 done, but at his Resurrection? So  
 the phrase in *Timothy* imports, if you  
 compare it with another in *Peter*,  
 1 *Pet.* 3. 18. *Being put to death in the  
 flesh, [ and quickned in (or by) the spi-  
 rit. ]* *Paul*, he sayes, [ *Justified in  
 the spirit;* ] *Peter*, he sayes, [ *Quickned  
 in the spirit:* ] both meane one and the  
 same thing. By [ *Spirit* ] is meant the  
 power of his Godhead, & Divine nature,  
 whereby he was at once both raised  
 from the grave, & from under the guilt  
 of sin together. He was at once both  
 quickned (or raised) and justified al-  
 so. And that by [ *Spirit* ] they meane  
 his Divine nature, the opposition in  
 both



Sect. 3. both places evidently implie; for it is opposed to his [*Flesh*] or humane nature. Now because he was quickened (*or raised*) by the power of the God-head, and at that raising him, he was *justified* also by God, and declared justified by that Resurrection, (as he had been declared condemned by his death) Hence, to [*be justified*] is put for his *Resurrection*; for that was his justification, or declaration to all the world, that he was justified from all the sinnes laid to his charge. And that other place I cited out of *Isaiah*, hath the same meaning also; for Christ there comforts himselfe against the Jews condemning him, and putting him to death, with the hopes of Gods justifying of him, when he should have gone through that work. And Christs meaning there is this, *God will raise me up, and acquit me*, though you condemne and kill me. In the other Prophets you shall finde Christ still comforting himselfe against his condemnation at his death, with the thoughts of his *Resurrection* which he fore-saw as shortly to follow after it; as here in *Esay* he comforts himselfe with these hopes of his *being justified*

justified after their condemnation of Sect. 3.

him. For instance, *Psal. 16. 9. My flesh shall not rest in hope, thou wilt not leave my soule in hell, nor suffer thy holy One to see corruption.* Which words (you know) Peter in the *Acts* doth twice interpret of Christs Resurrection. In like manner here in *Essay*, against his death and condemnation he comforts himself with the hopes of Gods justification of him at his Resurrection, *He is weere who justifies me (and he shall helpe me) who shall condemne?*

And further, to confirme and strengthen this notion, because his Resurrection was the first moment of this his justification from our sins, therefore it is, that God calls it his first be-

His Resurrection therefore called his first begetting.

getting of Christ, [*This day have I begotten thee*] speaking manifestly of his Resurrection, *Acts 13. 35.* And the reason of his so calling it, is, because all the while before he was covered with sinne, and the *likenesse of sinfull flesh*; But now having flung it off, he appeares like Gods Son indeed, (as if newly begotten.) And thus also

there commeth to be the fuller conformity between Christs justification and ours: For as our justification is

And therein a conformity between our Regeneration, and his Resurrection

at

Sect. 3. at our first being *born again*, so was Christs also at this his first *glorious begetting*. He was under an *Attinder* before; here was the *act of Restitution* first passed. And as at our Conversion (which is to us a Resurrection) we *pass from death to life*; (that is, from an estate of death and condemnation, unto justification of life) so did Christ also at his Resurrection, (which to him was a re-begetting) *pass from an estate of death and guilt laid on him, to an estate of Life and Glory, and justification from guilt; and so shall appear*, as the word is, *Heb. 9. ult.* (as he doth now in heaven) *without sin*; for he became to be without sin from that very moment. Thus I have shewn how Christ was justified at his *Resurrection*.

§. 2.

That Believers were all justified in Christ his justification, as a Common person representing them.

Now then in the 2. place, I am to shew that this his justification, and pronouncing him without sinne, thus done at his Resurrection, was done to him as the *first-fruits*, and as to a *Common person* bearing our persons, and so, in our names. From whence will necessarily follow, as the Conclusion of all, That the persons of all the elect Believers, have been justified before

fore God in Christ, as their Head, at, Sect. 3.  
or from the time of his Resurrection;  
and so that Act of Justification to have  
been so firmly past, as it cannot be re-  
voked for ever.

Now this is proved, first, by the ve-  
ry same reason or respect that he was  
said to be the *first fruits of them that*  
*sleep*, as representing the rest in his  
Resurrection, (which I shewed at  
large in the former Chap. upon the  
same ground he is to be so lookt at al-  
so in this his Justification pronounced  
upon him at his Resurrection, even as  
the *first fruits* also of them that are *ju-*  
*stified*. And so in the same sense, and  
by the same reason that we are said to  
be *risen with Christ*, in his Resurrecti-  
on; we must also be said to be *justified*  
*with him, in this his justification*, at his  
Resurrection. And indeed, (to en-  
large this a little,) as there is the same  
reason and ground for the one that  
there is for the other, (he being a pub-  
like person in both) so the rule will  
hold in all other things which God e-  
ver doth to us, or for us, which are  
common with Christ, and were done  
to him; that in them all Christ was  
the *first fruits*, and they may be said to  
have

Proved 1.  
from the  
common a-  
nalogie of  
of the former  
instances.

In all things  
which God  
doth unto us  
Christ is the  
first fruits,  
& God doth  
them first  
upon him.

Sect. 3. have been done to us, yea by us, in him, and with him. Yea, what ever God meant to doe for us, and in us, what ever priuiledge or benefit he meant to bestow upon us, he did that thing first to Christ, and (some way) bestowed the like on him as a Common person, that so it might be by a solempne formall Act ratified, and be made sure to be done to us in our persons in due time, having first been done to him representing our persons; and that by this course taken, it might (when done to us) bee effected by virtue of what was first done to him.

Thus in sanctification  
Christ first  
sanctified,  
then we in  
him.

Thus God meaning to *sanctify* us, he sanctifies Christ first, in him as a common person sanctifying us all: *For their sakes I sanctifie my selfe, that they also may be sanctified through thy truth, John 17.19.* He sanctifies the humane nature of Christ personall, that he may sanctifie Christ mysticall, (that is, his body) and him first, as a Common person representing us, that so we being virtually, and representatively sanctified in him, may be sure to be sanctified afterwards in our own persons, by means of his sanctification. And

So in like manner for our sakes he was **Sec. 3.**

*justified in the Spirit*; because we were to be justified, and so to be justified first in him, and with him as a Common person. Now this rule holds in all blessings else bestowed; for *Paul* pronounceth of them all, that *God hath blessed us with all spiritual blessings in Christ Jesus, Ephes. 1. 3.* which *God* did so order, (that as he speaks of ordaining salvation to be by faith, *Rom. 4. 16.*) that all those *blessings might be sure to all be eed.* For this formall investiture of estaing us into all blessings by such solemn acts done to Christ as our Head and Representer of us, makes what he intends to bestow, sure before-hand, by an irrevocable act and sentence, which hath its warrant in all Lawes of men, as I have shewne, and shall anon againe urge.

And secondly, by the equity of the same Law that in *Adam* we were all condemned, (*Adam* being a Type of him in this) by the same Law (I say) we were all justified in Christ when he was justified, else the Type were not therein fulfilled. Now the sentence of condemnation was first passed

2 Proved by the equity of that Law, that in *Adam* condemnation we were all condemned.

Sect. 3. sed upon *Adam* alone, yet considered as a Common person for us; therefore also this Acquittance and Justification was then passed towards Christ alone, as a publique person for us. Yea, in this his being justified, Christ must much rather be considered as a Common person representing us, then *Adam* was, in his condemnation: For Christ in his own person, as he had no sinne, so he had no need of any justification from sinne, nor should ever have been condemned: And therefore this must be onely in a respect unto our sinnes imputed to him; and it so, then in our stead. And so hereto, he was more purely to be considered as a Common person for us, then ever *Adam* was, in his being condemned. For *Adam*, besides his standing as a Common person for us, was further more condemned in his own person; but Christ in being justified from sinne, could only be considered as standing for others. Thus *Rom* 5. 18. Therefore as by the offence of one, judgement came upon all men to condemnation; even [so] (or, in like manner) by the righteousness of that one (*man* Christ) the free gift came upon all men

Christ much rather a Common person in his being justified, then *Adam* was in his condemnation.

men (namely in Christ) unto justification of life. He parallels both with a [So,] only with this difference between *Adams* being a Common person for us, (and so between the ground of our being condemned in him) and Christ his being a Common person for us, (and our Acquittance in him) that the *condemnation came upon all* by a necessary, naturall covenant, (for by such a covenant was *Adam* appointed a Common person for us) but Christ his being appointed thus a Common person for us, it was by a free gift of grace; and therefore in like manner by a free gift of grace it is that the imputation of that which he did, or was done to him, is reckoned ours. As then in *Adam* all dyed, when he sinned (as the Apostle speaks) so in Christ were all justified when he was justified. For as in his death Christ was a publique person for us, and in all that befell him; so in his Resurrection, & in all that was then done to him; and so, in this his being then justified. And as when he dyed, the Just was put to death for the unjust, (as Peter speaks) so when he rose and was justified, the Just that needed no

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justi-



Sect. 3. justification was justified for the unjust, who else had been condemned; and so we were then justified with him.

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### CHAP. VI.

*How our faith may raise from hence just matter of Triumph about our justification. An explication how we are justified by faith, although justified in Christ at his Resurrection.*

And hereupon is grounded this Triumph of Faith here, from Christs Resurrection, *Who shall condemn?* It is Christ that is risen: The meaning whereof is, that was justified at his Resurrection, ([ *justified in the Spirit* ] and [ *Quickned in the Spirit* ] being all one, and *we in him*: Yea, and a [ *rather* ] is put upon this, rather then upon his death; for this act was a solemne discharge from all sin and condemnation; it was a legall Acquittance given to Christ for all our finnes, and so to us also considered as

in him. His Death was but the satisfaction and payment; but this is the first Act of Absolution: Yea, and this is the Originall Act, which is upon Record between God and Christ; and our Justification and Atonement (when we are justified by faith in Christ) is but a Copy fetcht from this Roll, and Court sentence then pronounced.

And such a way and course to ratifie and make Acts good and legall, (even to have them done by another representing ones person) is common among men, (as those instances I formerly gave doe shew.) An Attorney at Law receives a debt, or an Acquittance for a debt, paid or given for another man, and it is as legall, as if the man himsele, or Creditour had done it, and the Debtrour had received the Acquittance himsele. Yea, Acts of the greatest and highest concernment are oft-times no otherwise transacted; as the mariages of Princes are by Proxy solemnized, their Embassadors representing their persons, and contracting and marrying their wives in their stead, which acts are thereby made as irrevocable, and irrepealable,

Sect. 3. as if themselves had in person done them. And so if we were justified when Christ did rise and was justified, our justification then cannot be reversed, but stands as legall and warrantable as any act that God or man ever ratified or confirmed. And *who then shall condemn?*

Caution.

Onely, for farther explication sake, (lest there be a mistake) let me adde this, That it is necessary that we be *justified* in our own persons *by faith*, (notwithstanding this former act thus legally passed) whereby we lay hold upon what God did thus before for us in Christ, to the end that God upon our believing may according to his own rules *justify* his justifying of us unto all the world; which unill we doe believe, he could not doe: For according to the revealed Rules of his Word, (which he professeth to proceed by at the latter day) there is a curse and a sentence of condemnation pronounced against us, under which we stand till he shall take it off, by giving us faith; upon which believing he hath, in the same Word made the promise of justifying us in our own persons,

as

as before he had done in Christ. Sect. 3.

Yet still notwithstanding, so, as, although when we first believe, then only Justification is *actually* and personally applied to us; yet at Christs Resurrection, and in his being then justified, this act and sentence was *virtually* pronounced upon us; and so doth necessarily require, and exact at Gods hands, the bestowing faith upon us; that so by vertue of this former act passed, we come to be actually justified in our own consciences, and before all the world: And so our Justification which was but secretly wrought, and passed upon us in Christ, is never made void, but stands irrepealable; and so ratified, that our personall justification by faith doth alwayes infallibly second and succeed it. And (to illustrate it a little) our condemnation in *Adam*, and this our justification in Christ; doe in this hold parallel together, That as in *Adam* we were all virtually condemned, (*In Adam all dye*) (and that legally enough too, for thereupon came out that Statute-Law, *Statutum est, It is appointed that all should dye*) and yet we are not actually in our

Sect. 3. own persons condemned, till we are born of him; nor doe we personally dye, untill we lay down our flesh: Even so is it in the matter of our Justification; it was done virtually in Christ, and afterwards when we believe, is actually passed in and upon ourselves. Now I call this former but a *virtuall Justification*, even as by the sentence of condemnation passed upon a Malefactor, he is called a *dead man*, that is, he is so virtually and *in Law*, (as we say) though naturally he dye not many dayes after, but in that respect may be still alive: so by Christs being justified, we are all virtually, and *in Law* justified, through a secret, yet irrepealable Covenant between God and Christ, who onely did then *know who were his*.

And for a confirmation even of this also, That God accounts all the Elect justified in his justifying of Christ, we shall not need to goe any farther then the words of this Text, if we doe but diligently compare their standing here, with that of theirs in that place out of which they are taken, and where we finde them first recorded and spoken, namely, in that

50. of

50. of *E/ay*, 7, 8. *He is neere that justifies me, who is he that shall condemne?* Sect. 3.

Now there (as Interpreters agree, and as the Context shews) those words are spoken by Christ himselfe: for ver. 5. he speaks of Gods *bearing his care* to doe his will, (the same expression that is used of Christ, *Psal.* 40. 6.) and farther sayes, *I gave my back to the smiters, and my cheekes to them that pulled off the baire, and I hid not my face from shame and spitting:* (all which you may read in Christs sufferings, *Mat.* 23. 27. and 27. 26.) And he spake before (in ver. 4.) of Gods *having given him the tongue of the learned, to speake a word in season to him that is weary:* (which you may read done by Christ, *Mat.* 11. 28.) Now those words were spoken by Christ, to comfort himselfe against the Jews condemning him, as considering that God would justify him; as at his Resurrection (you have heard) he did. Now mark it, those very words which *Isaiah* brings in Christ speaking as of himself alone, (those very words) *Paul* here boldly applies (in the like triumph) to all the Elect of Christ, *Who shall condemne? It is God that justifies;* and this, be-

Sect. 3, cause Christ is *dead* and *risen*, and acquitted by God. Christ spake those words as a publike person, in the name of all his Elect, whom he in his death, and in his justification represented; and for that very respect *Paul* speaks the like words over again, of all Elect Beleevers, as being as truly and really intended of them, when spoken by Christ, as of himselfe, and his own person. *He is neer that justifies me,* (sayes Christ) *who shall condemne?* (namely) Me, or mine Elect, whose persons I sustaine. And *Who shall lay any thing to the charge of Gods Elect?* (sayes Paul) *It is God that justifies, who shall condemne?* for Christ hath dyed, and been condemned for them, and Christ was justified from that condemnation, and they in him. And because the justification of himselfe, which Christ spake of, as lookt for from God, was to be made at his Resurrection, (as hath been said) therefore *Paul* here puts a [rather] upon his Resurrection.

And farther to establish this, as you heard before out of *Rom. 6. 1c.* that in respect of Sanctification we were *dead with Christ*, even then when he dyed;

dyed; so in the 2. of Coloss 13. we are Sect. 3.  
 said to be *risen with him*, in respect of  
 our justification, (which is the thing  
 in hand.) The words are, *And you be-  
 ing dead in your sinnes*, (namely, the  
 guilt of your sins) *and the uncircumci-  
 sion of your flesh*, (that is, in respect  
 of the power of corrupt nature) *but  
 he quickned together with him*, [having  
 forgiven you all your trespasses.] See  
 here, the forgivenesse of our sinnes, or  
 our justification, is called a *quickning*,  
 or a *raising up of us*, (as the 12. ver.  
 hath it) *together with him*, in a confor-  
 mity and relation to that justification  
 from our sins, which at his *Resurrecti-  
 on* he received in our names. His  
 meaning is, he was justified then, and  
 in our names; and so we are now  
 justified through the vertue of that  
 our Communion with him therein:  
 For if you marke the connexion of  
 of the words with what follows, ver.  
 14. you will finde this *forgiving of their  
 trespasses* (ver. 13.) *through their being  
 quickned together with him*, not only  
 to have been done when they belie-  
 ved, and so when they had that judi-  
 cation personally first applied to  
 them, of which it is true, the words



Sect. 3. in the 12. *ver.* are to be understood) but also *then* to have been done, *when he having* (as it follows in the 14. *ver.*) *blotted out the hand-writing of Ordinances* which was against us, *nailing it to his Crosse*, and *having spoyled Principalities and Powers*, and got the victory, (namely, in his rising againe) had *made a shew of them openly*, (in his ascending to heaven) *triumphing over them* [*ἐν αὐτῷ*] *in himselfe*, (as the Margent hath it) (of which words I shall farther speak in the next Head) So as *then when Christ* did this in himselfe, then were our sins forgiven; then *we* were we acquitted with him, and triumphed with him; he doing all this in our stead, representing us.

CHAP.

## CHAP. VII.

*How all this, both the support of our Faith, and our Justification by Christ's Resurrection, is sealed up to us in Baptisme. The Conclusion. How Faith may make use of Christs Resurrection in its pleas to God.*

AND all this our communion with Christ in his Resurrection, both in respect of Sanctification (which the 6. of the *Rom.* holds forth) and of Justification, (which this place in the *Coloss.* holds forth) is lively (as both places declare) set out, and sealed up to us, in the Sacrament of Baptisme. *Rom.* 6. 3, 4. we are said to be *buried with him in Baptisme, &c.* and *Col.* 2. 12. *Buried with him in Baptisme, wherein also you are risen with him.* The eminent thing signified and represented in Baptisme, is not simply the blood of Christ as it washeth us from sin; but there is a farther representation therein of Christs Death, Buriall, and Resurrection, in the Baptized's being first buried under water, and

Sect. 3. and then rising out of it; and this not in a bare *conformity* unto Christ, but in a representation of a *communion with Christ*, in that his Death and Resurrection: Therefore it is said, [*We are buried with him in Baptisme:*] and, [*Wherein you are risen with him:*] It is not simply said, *like as* he was buried and rose; but [*With him.*] So as our communion and *one-nesse with him* in his Resurrection, is represented to us therein, and not onely our conformity or likeness unto him therein. And so Baptisme representeth this to us, that Christ having once in himselfe sustained the persons of all the Elect in his Buriall and Resurrection, that now upon the party himselfe who is baptized, is personally, particularly, and apparently *re-acted* the same Part againe, in his Baptisme; thereby shewing what his communion with Christ before was, in what was then done to Christ; that he then was buried with Christ, and rose with him: and upon that ground, is now in this outward signe of Baptisme, (as in a shew or representation) both buried, and also riseth againe.

And

And moreover, hence it is, that Sect. 3.  
the *Answer of a good conscience*, (which is made the inward effect of this Ordinance of Baptisme, 1 Pet. 3. 21.) is there also attributed unto Christs Resurrection, as the thing signified and represented in Baptisme, and as the cause of that answer of a good conscience: *Even Baptisme* (saith he) *doth now also save us* (as being the Ordinance that seales up salvation) *not the putting away of the filth of the flesh, or the washing of the outward man; but the answer of a good conscience towards God, [By the Resurrection of Jesus Christ.]* To open these words: Our consciences are that principle in us, which are the seat of the guilt of all the finnes of the whole man; unto whose Court they all come to accuse us, as unto Gods Deputy: which Conscience is called Good or Evill, as the state of the man is. If his sinne remain unpardoned, then as his estate is damnable, so his conscience is evill: If his finnes be forgiven, and his person justified, his conscience is said to be good: Conscience having its denomination from the mans state, even as the Urine is called good or bad,

Sect. 3. bad, as the state of the mans body is healthfull or unsound, whose Urine it is. Now in Baptisme, forgiveness of sinnes, and justification, being sealed up to a believers faith and conscience, under that lively representation of his Communion with Christ in his Resurrection: hence this is made the fruit of Baptisme, that the good conscience of a believer sealed up in Baptisme, hath wherewithall from thence to answer all the accusations of sinne, that can, or doe at any time come in upon him; and all this as it is there added, [*By vertue of the Resurrection of Jesus Christ:*] namely, in this respect, that his Communion with Christ in his Resurrection, hath been represented in his Baptisme as a ground of his faith, and of that answer unto all accusations. So that indeed, the same thing that *Paul* sayes by way of triumph and defiance to all accusations, *Who shall condemne?* [*Christ is risen*] the very same thing *Peter* here mentions, though not by way of Defiance, yet of a Beleevers Answer and Apologie, That if sinnes doe come to condemne or accuse, a good conscience is ready to say, *Christ*  
is

is risen, and I was then justified in him; There is my Answer, which nothing in heaven or hell is able to reply unto. *This is the answer of a good conscience, by the Resurrection of Jesus Christ.* Sect. 3.

Now to crown this second Pillar of Faith with this *Coronis* or Conclusion, by way of application or Direction to a believers faith, How to make use of Christs Resurrection in point of non-condemnation. You heard before, out of Rom. 6. that in respect of Mortification (as the Apostle there reasoneth) we may be truly said to have been perfectly dead to all sinne in Christs dying unto sinne once: and through his representing us therein as dying unto sinne, in and with him. So as although we be for the present but imperfectly mortified in our selves, yet when corruptions arise, the Apostle bids us help our selves against them by faith, [*reasoning*] our selves to stand wholly dead to sinne, when Christ dyed; and so to conclude from thence, that we shall one day be fully dead to sinne, because we then did perfectly dye in Christ unto it: which kinde of reasoning also God would have us use as a motive

*Application.*

How faith is to make use of this in pleading our Justification.

Sect. 3.

motive (and of all motives that are in the Gospell it is the strongest) against any corruption when as it ariseth; *Shall I that am dead to sinne in Christ, (and so am freed from it) shall I live any longer therein? Ver. 2.* Now as God would have our faith make this use of our Communion with Christ in his death, in point of *sanctification*; just so, when guilt of sinne ariseth in thy conscience to accuse or threaten condemnation, [*reason*] thou thy selfe (as the Apostles word is in that other case) or *recken thy selfe* (as our translation hath it) *justified* in Christ, in his Justification, which was done at his Resurrection. Yea, and seeing God would have thee use thy Communion with Christ in his Death, as an argument to move thee to mortifie sinne, (bidding thee to reckon thy selfe dead to sin in Christ) doe thou desire him in like manner, to *recken thee as justified* at Christs Resurrection (for the ground of both is the same) and returne that as an argument to him, to move him to *justifie thee*. And this is that answer of a good conscience which *Peter* speaks of; this is the meaning of *Pauls* challenge,

lenge, *Who shall condemne? Christ is* Sect. 3.  
*risen.*

And should thy heart object, and say, But I know not whether I was one of those that God reckoned justified with Christ when he arose: Then goe thou to God, and aske him boldly, whether he did not doe this for thee, and whether thou wert not one of them intended by him? Put God to it, and God will (by vertue of Christs Resurrection for thee) even himselfe [*Answer*] thy faith this question, ere thou art aware; He will not deny it: And to secure thee the more, know, that how:ever Christ will be sure to look to that, for thee; so as that thou having been then intended, (as if thy heart be drawne to give it selfe up to Christ, thou wert) shalt never be condemned.

SECT.



## Sect. 4.



## SECT. IV.

FAITH supported by Christs  
ASCENSION, AND SIT-  
ting at Gods right hand.

ROM. 8. 34.

*Who is he that condemneth? It is Christ,  
[who is even at the right hand of God.]*

## CHAP. I.

*A Connexion of this third Head with  
the two former: Shewing how it af-  
fords a farther degree of Triumph.  
Two things involved in it: 1. Christs  
Ascension: 2. Christs power and  
authority in heaven.*



Come next to this third  
great Pillar and sup-  
port of Faith, Christs  
Being at Gods right  
hand: and to shew how  
the view and consideration hereof  
may

may strengthen faith seeking justifi- Sect. 4.  
cation, and pardon of sinne: *Who is  
he that condemneth? Christ is even at  
Gods right hand.*

In the opening of which, I shall  
keep to the begun method, both by  
shewing how *Justification* it selfe de-  
pends upon this, and the evidence there-  
of to us: both which the Apostle had  
here in his eye, and from both which  
our faith may derive comfort and as-  
surance. And I meane to keepe pun-  
ctually to the matter of *Justification*  
onely, as in the former.

These two latter that remain here  
in the Text, (*Christs sitting at Gods  
right hand*, and his *interceding for us*)  
are brought in here by the Apostle,  
as those which have a *redundant* force  
and prevalencie in them, for the *non-  
condemnation* of the Elect: that al-  
though the two former abundantly  
served to secure it, yet these two ad-  
ded to the former, doe make the tri-  
umph of faith more compleat and  
full, and us *more then Conquerors*, as  
it after follows. Nor doth this place  
alone make mention of Christs *sitting  
at Gods right hand* (which I now am  
first to handle) in *this* its relation, and  
in-

Sect. 4. *influence into our Justification, and the assurance of faith about it: but you have it to the same end, use, and purpose, alleadged by that other great Apostle, 1. Pet. 3. from the 18. to the 22. And if the scopes of these two Apostles in both places be compared, they are the same. Here the Resurrection of Christ, and his sitting at Gods right hand are brought in as the ground of this bold challenge and triumph of faith: and there, in Peter, is mentioned the Answer or Plea of a good conscience, in a beleever justified, which it puts into the Court, and opposeth against all condemning guilts: (so it is called, ver. 21.) The Apostle alleadging the Resurrection of Jesus Christ as one ground of it, (the answer of a good conscience by the Resurrection of Jesus Christ:) And then further to back and strengthen this Plea or Answer of a good conscience, the Apostle puts his Ascension and sitting at Gods right hand into the Bill, as further grounds confirming it, so it follows, [who is gone into Heaven, and is at the right hand of God; Angells, and Authorities, and Powers, being made subject to him:] All which the Apostle*

file here expresseth in one word (as enough to carry it) that *Christ is even at Gods right hand*. The soule hath a sufficient answer against condemnation, in *Christs death* and *Resurrection*, full enough, though it should stop there; yea, therein can faith triumph, though it went no further: for it can shew a full satisfaction given in his death, and that accepted by God for us; and Christ acquitted, and we in him: Therefore faith (you see) comes to a [rather] there. But then, let it goe on, to consider Jesus *sitting at Gods right hand*, and making *intercession* for us; and then faith will triumph and insult over all accusers, be more then a Conqueror; then it comes not to a rather onely, (as here) but to a [much more] shall we be saved by his life; thus *Rom. 5. 10*. And the meaning thereof is, that if his death had power to pay all our debts, and justifie us at first, then much more hath his life this power: So that his death is but the ground and foundation of our faith herein, and the lowest step of this ladder; but these other are the top and full triumph of faith therein. And our spirits should rise,

as

## CHAP. II.

*Shewing first, what evidence for our justification, Christs Ascension into Heaven affords unto our Faith, upon that first fore-mentioned consideration of his being a Surety for us.*

First then to see what triumph his ascending into Heaven will adde unto our faith in matter of non-condemnation.

1. By considering what was the last action he did when he was to Ascend :  
Blessing his Disciples.

And herein, first there is not nothing in it to consider, *what he then did*, and what was his last Act when he was to take his rise, to fly up to Heaven. He *blessed his Disciples*, and thereby left a blessing upon earth with them, for *all his elect*, to the end of the World : The true reason and minde of which blessing them, was, that he being now to goe to execute the eternall office of his Priest-hood in Heaven, ( of which God had sworn, *Thou art a Priest for ever after the order of Melchisedec,* ) As Melchisedec in the Type, *blessed Abraham*, and in him *all the faithfull as in his loins*,  
(there-

(therefore the Apostle said that Levi Sect. 4.  
 paid tithes unto Melchisedec in Abra-

hams loines, therefore he was blessed  
 in his loines) so did Christ begin this  
 new and second part of his Priesthood,  
 with blessing the Apostles, and in them  
 all the elect, to the end of the World.

This was the last thing that Christ did  
 on earth, yea this he did whilst ascen-  
 ding; he was taken up whilst he did it:

So Luke 24. 50, 51. And thus solemn-  
 ly he now did this, to shew that the  
 curse was gone, and that sinne was  
 gone; and that action speaks thus  
 much, as if Christ himselfe had said it;

O my brethren (for so he styled his Di-  
 sciples, after his Resurrection) I have  
 been dead, and in dying made a curse  
 for you: now that curse I have fully  
 removed, and my Father hath acqui-  
 ted me, and you, for it: and now I  
 can be bold to blesse you, and pro-  
 nounce all your finnes forgiven, and  
 your persons justified. For that is  
 the intendment and foundation of  
 blessing [Blessed is the man whose sins are  
 forgiven him] and therefore that was  
 the true meaning of his blessing them:  
 which he reserved thus as his last Act,  
 to shew, how by his death he had re-

To shew the  
 curse was re-  
 moved, and  
 their finnes  
 pardoned.

H

decimed

Sect. 4. deemed them from the curse of the Law, and now going to Heaven, was able to *blesse* them with *all the spirituall blessings* that are *there*, and which Heaven can afford; for *Heavenly* they are called in that respect, *Ephes. 1. 4.* And as in *Abraham* (blessed by *Melchisedec*) all the faithfull were blessed; so, in these Apostles, all the elect to come are blessed. As when *God* individually blessed *Adam* and *Eve*, at the first Creation; yet he, *in them*, blessed all that were for ever to come of them: so *Christ* in blessing them, blessed us, and all *that shall beleeve*, *through their word*, to the end of the World. And that they were thus then to be considered, as common persons, receiving this *blessing* for us all; appeareth by *Christs* words then uttered, [*I am with you to the end of the World*] (i. e. with you, and all your successors, both Ministers, and other believers) *Mat. 28. ult.* And *Christ* herein did, as *God* did before him: When *God* had done his work of creation, He looked upon all he had done, and saw that it was good, and he blessed it: Thus did *Iesus Christ*; now that he had by that one offering, perfected for ever all the elect, he

And in blessing his Apostles thus, he blessed all that should believe in him.

he comfortably vieweth, and pro- Sect. 4.  
nounceth it perfect, and them blessed;  
and so goes to Heaven, to keep and en-  
joy the Sabbath of all there.

Now Secondly, let us see him A- A second sup-  
scending; and see what comfort that port from  
will also afford our faith, towards the very Act  
the perswasion of Justification. of Ascend-  
The ing.  
Apostles stood gazing on him; and  
so doe you lift up your hearts to gaze  
on him by faith; and view him in that  
act, as he is passing along into Hea-  
ven, as leading sinne, hell, death, and d-  
vill in triumph, at his Chariot wheels.  
And therewith let your faith triumph,  
in a further evidence of justification.  
Thus Ephesians 4. 8. out of the 68.  
Psalm, ver. 18. the Apostle saith,  
When he ascended up on high [he led cap- How it was  
tivity captive:] (to which Hebraisme an act of  
the Latine phrase [vincere victoriam] Triumph o-  
to win a victory, doth answer) then ver death,  
He led captive all our spirituall enemies hell, sinne,  
that would have captived us, they &c.  
being now captived. Now leading of  
captives is alwaies after a perfect vi-  
ctory. And therefore, whereas at his  
Death he had conquered them, at his  
Rising, scattered them, now at his A-  
scension he leads them captive: And so



Sect. 4. that *Pfal.* in the Type, begins, *ver. 1.* Let God [*arise*] and let his enemies [*be scattered;*] let them flee before him: so at his *Resurrection* they did: And then he ascends in triumph (as here) in token of *victory*, [he is ascended up on high, *ver. 18.*] he ascends as *David* after his victory, up to Mount *Sion* (for the celebrating of which, that *Psal* seems to have been made by *David*;) this was the intended Type of *Christs* triumph at his *Ascension*. And two [*Actus triumphales*] triumphing *Acts* there were, here mentioned; 1. *Leading the captives* bound to his Chariot wheelles; as the manner of the *Roman* triumphs was, when the Conqueror went up to the *Capitol*; and other *Heathens* in *Dauids* time; as *Achilles* led *Hector* captive, who tyed his feete to his Chariot-wheelles, and dragged him dead round about the walls of *Troy*: Now thus did *Christ* then deal with our sinnes, and all other enemies. The *Second act* is casting abroad of gifts, [*He gave gifts to men.*] It was the custome at their triumphs to cast new *Coins* (*missilia*) abroad among the multitude; so doth *Christ* throw the greatest gifts for

Two Acts of  
Triumph in  
it.

for the good of men, that ever were Sect. 4.  
 given. Therefore, *who shall condemne?*  
*sins and devils* are not only dead, but  
*triumphed over*. Compare with this,  
 that other place, *Colos. 2. 15. Having*  
*spoiled Principalities and powers, hee*  
*made a shew of them openly [triumphing]*  
*over them [in himselfe.]* So I reade it,  
 and the Greeke beares it, and so it is  
 in the margent varied: it is a mani-  
 fest allusion unto the manner of *Tri-*  
*umphs* after victories among the *Ro-*  
*mans*; even unto *two* of the most no-  
 table *parts* thereof; the first of spoy-  
 ling the enemy upon the *place*, ere  
 they stirred out of the field: and this  
 was done by Christ on the Crosse,  
 [*Having spoyled them first*] as ver. 14.  
 hath it. He speaks it of the devills our  
 enemies and accusers; they had all  
 Gods threatnings in his Law, and the  
*Ceremoniall Law* (the *Bond* for our  
 debt unto the *Morall Law*) to shew  
 for it; in these lay the *power of the*  
*Devill* over us, that hee could boldly  
 come to God and accuse ns, and sue  
 our bond; And therefore *Heb. 2. 14.*  
 hee is said to have *the power of Death*.  
 Now Christ first tooke away all his  
 power, and spoyled him of all his en-

Sect. 4. signes, weapons, and colours which he did on the place where the battaile was fought, namely, *on the Crosse*; and *nailed our bond* thereto, and having paid the debt, left the bond canceled, ere he stirred off the Crosse. But then having thus spoiled these enemies on the Crosse, he further makes a *publique triumphall shew* of them in his owne person, which is a second A&; as the manner of the *Roman* Emperors was, in their great Triumphs, to ride through the Citty in the greatest state and have all the spoiles carried before them, and the Kings and Nobles whom they had taken, they tyed to their Chariots, and led them as Captives: And this did Christ at *his Ascension*; (for of *his triumphing* at his Ascension, I take this *Triumph* in this Epistle to the *Colos.* to be understood; and so to be interpreted by that fore-cited 4. of the *Ephesians*;) He plainly manifesting by this publique open shew of them at his Ascension, that he had spoiled, and fully subdued them on the Crosse. That which hath diverted Interpreters from thinking this of 2. *Col.* to have been the triumph of his Ascension, hath been this, That the

the triumph is said to have been made Sect. 4.

[ *ἐν αὐτῷ* ] w<sup>ch</sup> they interpret [ *in it* ] as if it referred to *the Crosse*, (mentioned *ver. 14.*) as the place of it; when as it may as well be translated [ *in himselfe* ] i. e. [ *in his own power and strength;* ] noting, how *he alone* did this, which *other Conquerors* doe not; they conquer *nothing themselves*, and by themselves, which *Christ* did. And yet it was the Law, that if the *Roman Emperors* or *Generals* themselves took any thing in War, they had a peculiar honour to dedicate it in triumph more peculiarly: Now *Christ conquered in himselfe*, and therefore *triumphed in himselfe*, and himselfe alone. And thus it became our Redeemer (like another *Sampson*) not onely to *break Sins bars*, and *fling off Hell-gates*, and come out of that Prison he was in; but as in signe of a *Trophie*, to take them on his *back*, and *carry* them up the hill, (as *Sampson* (the Type of him) did the gates of the City to an high hill) himselfe triumphantly carrying them on his own shoulders.

Now did *Christ* then, who was your *surety*, thus *triumph*? then let your *faith triumph* likewise; for this was not

Sect. 4. only done by your *Surety*, but in your *stead*; seeing this [*for us*] here, is to be put to each thing mentioned. The Apostle calls for this at our hands here *We are more then Conquerors*, sayes he, ver. 37.

A third support to faith from Gods first entertainment of Christ when he came first to Heaven.

Then, thirdly, see him *entring into Heaven*; when he comes first to Court after this great undertaking; how doth God look on him? is God satisfied with what hee hath done? As (you know) when a Generall comes home, there useth to be great observing how the King takes his service, as performed according to Commission; Christ as a *Surety undertooke* for sinners, fully to *Conquer* all our enemies; and God bade him look that he did it *perfectly*, or never see his face more: *Heb. 5.* Hee was to bee perfect through sufferings, and those sufferings to bee such *as to perfect us also*; *Heb. 10.* Now behold your *Surety* is like a *Conqueror entred Heaven*: Let that convince you, that he hath satisfied the debt, and performed his commission to a tittle: God would never have suffered him to come thither else but as soone as ever his head had peept into Heaven, have sent him down

That this is a further evidence that God is satisfied for sin.

downe againe to performe the rest; But God lets him enter in, and hee comes boldly, and confidently, and God lets him stay there: therefore be convinced, that he hath given God full satisfaction. Christ himselfe useth *this argument*, as the strongest that could bee brought to convince the world, that his righteousness (which hee had in his Doctrine taught them) was the righteousness which men were only to be saved by, the true Righteousnesse of God indeede. *John 16.9.10.* He shall convince the world of righteousness: that is, worke faith in the hearts of men, to beleeve and lay hold on my Righteousnesse, as the true Righteousnesse that God hath ordained: and this because (sayes he) *I go to my Father, and you shal see me no more:* That is, by this argument and evidence it is, and shall be evinced, that I who undertooke to satisfie for sinne, and to procure a perfect Righteousnesse, have perfectly performed it: and that it is a righteousness which Gods justice doth accept of, to save sinners by; In that I after my death, and finishing this worke, will ascend up to my Father, into Heaven, and keep my stand-

Sect. 4. *ding there, and you shall see me no more:*  
 Whereas, if I had not fulfilled all  
 righteousness, and perfectly satisfied  
 God, you may be sure there would be  
 no going into Heaven for me, nor re-  
 maining there: God would send me  
 down again to doe the rest, and you  
 should certainly see me with shame sent  
 back again; but I goe to Heaven, and you  
 shall see me no more.

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### CHAP. III.

*Shewing what evidence also Christs sit-  
 ting at Gods right hand, having  
 been our Surety, affords to our faith  
 for Justification.*

**N**OW then in the next place, for  
 his being, or sitting at Gods right  
 hand, which is the second particular  
 to be spoken of. As soon as Christ  
 was caried into Heaven, look, as all  
 the Angells fell downe and worshipped  
 him; so his Father welcommed him,  
 with the highest grace that ever yet  
 was shewne; The words which he then  
 spake, we have recorded, *Psalm. 110.*  
*Sit thou at my right hand, till I make*  
*thine*

thine enemies thy foot-stool. You may Sect. 4.  
by the way observe, for the illustration of this, How upon all the severall parts of performance of his office, either God is brought in speaking to Christ, or Christ to his Father. Thus when he chose him first to be our Mediator, he takes an oath, *Thou art a Priest for ever after the order of Melchisedec.* Again, when Christ came to take upon him our nature, the words he spake are recorded, *Loe I am come to doe thy will, a body hast thou fitted me:* so Heb. 10. out of the 40. *Psal.* Likewise when he hung upon the Crosse, his words unto God are recorded, *Psal. 22. 1. My God, my God, why hast thou forsaken me?* In like manner, when he rose againe, Gods words used then to him are recorded, *Thou art my Sonne, this day have I begotten thee, Psal. 2.* (which place is expounded of the Resurrection, *Acts 13. 33*) which is as much as if he had said, Thou never appearedst like my Sonne till now; for whereas I chose a Sonne to be glorified with power and Majesty, hitherto thou hast appeared only as a Son of man. [*Enosb. carry me in*] hitherto thou hast been made sinne, and

The words  
came G.  
gave Christ  
when he  
came to hea-  
ven. The  
words he  
first spake to  
him.



Sect. 4. and a curse; not like my Son; but hast appeared in the likenesse of sinfull flesh, and of a servant all besmeared with blood; therefore this is the first day wherein I make account *I have begotten thee*; even now when thou first beginnest to appeare out of that sinful hue, and likenesse of sinfull flesh: now I owne thee for my Son indeede. And in him, hee owned us all, thus at his Resurrection. And then last of all, when he comes into Heaven, the first word God speakes to him is, Son, *sit thou at my right hand*; thou hast done all my worke, and now I will doe thine; (he gives him a *quietus est*) rest here; *sit here till I make all thy enemies thy foot-stools*.

His sitting  
down at  
Gods right  
hand, affords  
a double evi-  
dence.

And now, what say you, are ye satisfied yet, that God is satisfied for your sins? What superabundant evidence must this, Christs sitting at Gods right hand, give to a doubting heart? It argues first that Christ for his part hath perfectly done his work, and that there is no more left for him to doe by way of *satisfaction*: This the word [*sitting*] implies. Secondly, It argues that God is as fully satisfied on his part: this his *sitting* [*at Gods right hand*] implies.

For

For the first; The phrase of [ *Sitting* ] doth betoken rest, when worke is fulfilled, and finished: Christ was not to returne, till hee had accomplisht his worke *Heb. 10.* The Apostle comparing the force and excellency of Christs Sacrifice, with those of the Priests of the old Law, sayes that *Those Priests [stood] daily offering of Sacrifices, which can never take sins away.* Their standing implied, that they could never make satisfaction so, as to say, *We have finished it*: But Christ (sayes he, *ver. 12.*) after he had offered up one Sacrifice for ever, [ *sate downe* ] &c. Marke how hee opposeth their standing, to his sitting downe. He sate as one who had done his work. Thus *Heb. 4. 10.* *He that is entred into his rest* (speaking of Christ, as I have elsewhere shewn) *hath ceased from his work as God from his.*

1. That he had perfectly & completely performed all his work that was to be done by him for our justification.

Secondly, this his being at Gods right hand, as strongly argues that God is satisfied: for if God had not been infinitely well pleased with him he would never have let him come so neere him; much lesse have advanced him so high as *his right hand*. And therefore in that place even now cited

2. That God also accepted it, and was infinitely well pleased with it.

Sect. 4. cited, (*Heb. 10. ver. 10. 11. 12. compared with the former verses*) *this* is alledged as an evidence that *Christ* had for ever taken sinnes away, (which those Priests of the Law could not doe, who therefore often offered the same Sacrifice, as ver. 11.) That this man, after he had offered one Sacrifice for sinnes for ever [ *sate downe on the right hand of God* ] as thereby shewing (and that most manifestly) that hee had at that once offered up such a satisfactory Sacrifice, as had pleased God for ever, and thereupon tooke up his place at Gods right hand, as an evidence of it; so possessing the highest place in Court. This setting him at Gods right hand, is a token of speciall and highest favor. So Kings, whom they were most pleased with, they did set at their right hands, as Solomon did his Mother, 1 Kings 2. 19. and so Christ the Church his Queene, Psal. 45. 9. and it was a favor which God never after vouchsafed to any. Heb. 1. To which of all the Angels did hee say, Sit thou on my right hand? Therefore Phil. 2. it is not onely said that hee exalted him, but [ *superexaltavit* ], hee highly exalted him, so as never any was exalted: for

for hee was made thereby higher then the  
heavens. Thus much for the first  
Head. Sect. 4.

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CHAP. IV.

*Demonstrates in the second place what influence Christs Ascension bath in a belevers non-condemnation, upon that second premised consideration of Christs being a Common person for us. The security that Faith may have from thence.*

**W**E have thus scene what triumphing evidence and demonstration, both Christs Ascension, and sitting at Gods right hand, doe afford us for this, that *Christ* being considered as our *Surety*, hath therefore undoubtedly subdued our enemies and sins, & satisfied God. Let us now consider further, what force, efficacy and influence these two (both his *Ascending* & *sitting at Gods right hand as an Head* and *Common person* for us) have in them towards the assured working and accomplishment of the salvation of belevers, his Elect; And from the consideration of this which is a  
second

## Sect. 4.

Second Head, our faith may be yet further confirmed and strengthened in its confidence. *Who shall condemne? It is Christ, that is at Gods right hand. I shall take in (as in the former) both his Ascension and sitting at Gods right hand.*

By considering,

1. And first for his *Ascending*; consider these two things in it which may uphold our confidence.

1. That the great end of his *Ascending* and entering Heaven was to prepare a place for us, and bring us thither.

1. That the great end and purpose of that his *Ascending*, the errand, the business he *Ascended* for, was to prepare and provide a place for us, and to make way for our coming thither. This he assures his Disciples of, *Job. 14. 1. In my Fathers house are many mansions: I go to prepare a place for you: as Joseph was secretly sent before by Gods intendment to prepare a place in Egypt for his brethren, whom Gods providence meant to bring after him: so more openly doth Christ Ascend to heaven, professedly declaring that to be his business, [I go to prepare a place for you] and it is my Fathers house (saith he) where I can provide for you & make you welcome. You heard before, what welcome God gave Christ, when hee first arived there, and what he said to him, and Christ said (as it were) again*

to

to God : I come not alone, I have Sect. 4.  
much company, many of my brethren  
and followers to come after (for it  
was the *declared* and avowed *end* of his  
comming *to prepare a place for them*)  
I prayed when I was on earth, *that*  
*where I am they might be also;* (John 17.)  
and now I am come hither, my traine  
must come in too; I am not compleat  
without them; If you receive me, you  
must receive them also, and I am come  
to take up lodgings for them. Thus  
the Captain of our *salvation*, ( *being*  
*made perfect through sufferings*, and then  
*crowned with glory and honour*, in bring-  
*ing of many Sons to Glory*; as Heb. 2. 10.  
of which company he was Captain)  
is brought in *saying to God*, ver. 13.  
*Behold I and the Children which God*  
*hast given me*, ( he speakes it, when  
brought to glory.) *I am their Captain*,  
and they must follow me; *Where I am*  
*they must be :* ) *Lo I am here*, and am  
not to come alone, but to bring to glo-  
*ry all the Children which thou hast given*  
*me*. They shall be all welcome (sayes  
God) there is room enough for them,  
[ *many mansions* : ] so that we need not  
feare, nor say in our hearts doubting  
and despairing, *Who shall ascend up to*  
Hea-

**Sect. 4.** *Heaven for us, to bring us thither? (as Rom. 10.)* Christ hath done it: That is the first thing, but that is not all.

2. That he entred in our very names and stead, took possession in our right.

2. He entred into Heaven in our very names, and so is to be considered in that act as a *Common person*, (as well as in his Death and Resurrection) and so representing us, and also taking possession in our right, and *we in him*, as a Guardian takes possession for Heirs under age: *Heb. 6. 20. the fore-runner is for us entred into Heaven,* the [*fore-runner for us*] that is, *our fore-runner*. A *fore-runner* is a fore-runner of followers, and of such as stay not long behinde, and usually goes before as a harbinger, to provide, and take up lodgings for them that are to come, and writes the names of those who are to come, over the doores of such and such roomes, that they may not be taken up by any other. And so *Heb. 12. 23. the names of the first borne* are said to be written in Heaven, or enrolled there; And *1. Pet. 1. 5. their places or mansions in Heaven* are said to be [*reserved for them*]; they stand empty as it were, yet taken up, so as none shall take them from them; their names and titles

titles to them being entred and *super-*  
*scribed* And so he truly entred [*pro*  
*nobis*] for *us*, that is, in our stead,  
and in our names, as a *Common person*:  
and therefore the *Higb. Priest* (in the  
Type) entred into the Holy of Holies,  
with all the *names of the Tribes* on  
his Breast: even so doth Christ with  
ours; even as a *Common person* in  
our names, thereby shewing that  
we are likewise to come after him:  
And this is more then simply to  
*prepare* a place; it is to *take possession*  
of a place, and give us a *Right*  
thereto.

So that your Faith, through this  
consideration, may see your selves  
as good as in Heaven already; For  
Christ is entred as a *Common person*  
for you. Justification hath two parts;  
First, *Acquittance* from sinne, and free-  
dome from *condemnation*; as here,  
*Who shall condemne?* And Secondly,  
*Justification of life*, as it is called *Rom.*  
*5. 18.* that is, which gives title to e-  
ternall life: Now *dying* and *rising* as  
a *Common person* for us, procures  
the first, sets us perfectly enough in  
that state of freedome from *condemna-*  
*tion*; But then, this *Christ* *by entering into*  
*Hea-*

What com-  
fort faith  
may derive  
from this.  
We may be-  
hold our  
selves in hea-  
ven already.



Sect. 4. *Heaven, as a Common Person, sets us farre above that state of Noncondemnation: it placeth us in Heaven with him. You would think your selves secure enough, if you were ascended into Heaven. As Heman said of his condition, that he was free among the dead, that is, he reckoned himselfe (in his despaire) free of the company in Hell, as well as if he had been there; thinking his name enrolled among them, and his place taken up: so you may reckon your selves (as the word is, Rom. 6.) free of the company of Heaven, and your places taken up there; so that when you come to die, you shall goe to heaven as to your own place, by as true a title, though not of your own, as Judas went to Hell (which is called his own place, as (Acts 1.) the Apostle speaks.) What a start is this? how farre have you left below you pardon of finnes and non-condemnation? you are got above. How securely may you say, Who shall condemne? Christ hath ascended, and entered into Heaven. This is the first branch of the second Head: The influence that Christs Ascension hath into our justification and salvation.*

## CHAP. V.

*Demonstrateth in like manner what influence Christs sitting at Gods right hand hath into our Justification, upon that second consideration, of his being a Common person. And the security faith may have from thence.*

**T**He consideration of his *sitting at Gods right hand*, may, in respect of the *influence* that it must needs have into our salvation, yet adde more security unto our *Faith*; if we either consider the *power* and *authority* of the *place* it selfe, and what it is to sit at Gods right hand; Or secondly, the *relation*, the *person* he beares and sustains in his *sitting* there, even of a *Common person*, in our right. And both these being put together will adde strength mutually each to other, and unto our faith; both to consider, *how great a prerogative* it is to sit at Gods right hand, and *what* such a one as sits there hath power to doe; and then that *Christ* (who is invested with this power,

By considering 2 things.

Sect. 4. er, and advanced to it,) he *possesseth* it all as our Head, and in our Right, as a Common person representing us. And

1. Consider the prerogatives of the place it selfe; they are two:

§. I.

1 The prerogatives of the place, which are two.

1. *Soveraignty of Power, and Might, and Majesty.*

2. *Soveraignty of authority and judgment*: either of which may secure us from non-condemnation.

2 Soveraignty of Majesty and power.

1. Soveraignty of power and might: this the phrase [*sitting at Gods right hand*] implies, *Mat. 26. 64.* where Christ himselfe expoundeth the purport of it; *Hereafter you shall see the Sonne of man sitting on the right hand [of power:]* And so *1 Epbes. 20. 22.* this is made the priviledge of Gods setting him at his right hand, *ver. 20.* that he hath put all things under his feet, *ver. 22.* A phrase importing the highest soveraignty and power, not used of any Creatures, Angels, or men; none of them have other things under their feet, (*i. e.*) in so low a subjection as to be their vassals; especially, not [*all*] things; and therefore by that very phrase, the putting all things under his feet, the Apostle argues in that 2. to the Heb. that that man of whom David

All things committed to him.

vid in the 8. *Pfal.* (there cited by him) Sect. 4.

had spoken, was no other but Christ, nor *Adam*, nor the *Angells*; for to neither of these hath God subjected *all things*, *ver. 5.* but to *Christ* only *ver. 8.*

who sits in the highest Throne of Majesty; And to make his seat the easier, hath a world of enemies made his foot-  
stool, even *all his enemies*, (so *Psal. 110.*)

which is the highest triumph in the world. Now to what end hath God committed this power to him, but that himselfe may be his own Executor and Administrator, and performe all the Legacies which he made to those whom he dyed for? as the expression is *Heb. 9. 15, 16, and 17. verses*, that none of his heirs might be wronged. Fairer dealing then this could there ever be, nor greater security given to us. This to have been Gods very end of investing *Christ* with this soveraigne power, is declared by Christ himselfe, *John 17. 2.* *Thou hast given him power over all flesh, that he should give eternall life to as many as thou hast given him:* And accordingly at his *Ascension*, to comfort his Disciples in the fruit of their Ministry, *Matth. 28. 18.* he sayes, *All power is given*

Which power God hath committed to him to save his Elect.

Sect. 4. *to me in Heaven and in Earth. What holy confidence may this breed in us? He is at Gods right hand, and we are in his hands, John 10. 28. and all his Enemies are under his feete, Who then can pull us out? Revel. 1. 18. saies Christ, I have the Keyes of Hell and Death. The Key is still taken in the Scripture phrase the Ensigne of power and authority. Now Christ hath, both, the Keyes of Death, the postern gate out of this world, and of Hell, even of the broad gates of that eternall prison; So as none of his can be fetched out of this world by Death, but Christ he must first open the doore; much lesse, can any goe to Hell without his warrant. Yea, Matih. 16. 19. He hath the Keyes of the Kingdome of Heaven also, to open to whom he will. By his Resurrection, we may see and rest assured, that he hath the keyes of Death and Hell, (for he unlockt the doores, and came out from thence) and by his Ascension and sitting at Gods right hand, that he hath the keyes of Heaven, whose doore he hath unlockt, and now set open. What need we then fear Hell, when Christ our Redeemer hath the keyes of it?*

What security this affords.

Se-

Secondly, to sit at Gods right hand Sect. 4.

imports all judgement to be committed to him; for sitting was a posture of Judges; a phrase used to note out their authority. So Prov. 20.8. *A king that [sitteth] on the throne of judgement, scattereth the wicked with his eyes*; and so doth Christ his and our enemies. See what Christ sayes, *John. 5.21.22. The Sonne of man raiseth up whom he will; for the Father [judgeth] no man, but [hath committed all judgement] to the Sonne.* Now if he who loved us so, and dyed for us, be the Judge himselfe, then *Who shall condemne? Christ sits on Gods right hand.* This is the very inference that after followeth, ver. 24. of that 5. chap. of *John, He that beleeves shall not come into condemnation*: Christ utters it upon his having said he had all judgement committed to him, in the foregoing ver. 22. on purpose that he might from that consideration ascertain Beleevers of their non-condemnation. For what need wee feare any under-officers, when we have the Judge thus for us?

2. Prerogat.  
Al judgement  
& authority  
committed  
to him.

But then (in the last place) add that second particular mentioned to all these, that Christ sits there as an Head,

§. 2.  
2. Particular  
Both which  
being his, as  
he is an head  
to his Elect.

I

as

Sect. 4. as a *Common person*, for us. First as an *Head*; so *Eph. 1.* when the Apostle had to hyperbolically set forth his power, of being advanced unto Gods right hand, *ver. 21.* farre above all *Principalities and powers*, and above every name that is named, not only in this world, but that which is to come; and how God hath put all things under his feete: hee adds, and [*hath given him to bee head over all things to the Church.*] Observe now, hee is said to sit there over all things, not in his *owne pure personall right* simply, as it is his inheritance, as he is the Son of God, (as *Heb. 1. ver. 3. 4. 5.* it is affirmed of him) but he sits thus over all as a *Head to the Church.* That same [*over all things*] comes in there, betwene his being a [*Head*] and [*to the Church,*] on purpose to shew, that he is set over all, in relation to his Church: So that we see, that our relation is involved, and our right included in this exaltation of his, and so put into his Commission; for this prerogative is there said to be given him. Hee sits not simply as a Son, but as an *Head*; and he sits not as an *Head* without a *Body*, and therefore must have his members up to him: Wherefore

Wherefore in the next ver. it is added, Sect. 4.

*Which is his body, yea, his fulnesse*: so as Christ is not compleat without all his Members, and would leave heaven, if any one were wanting; It were a lame maimed body, if it wanted but a toe.

Therefore he must have all his members up to him.

Christ is our *Element*, and he being ascended, wee are sparks that fly upwards to him. He took our *Flesh*, and carried it unto heaven, and left us his *Spirit* on earth, and both as pawns and earnest that we should follow.

Nay farther yet, he is not only said to sit as our Head, but we are also said to sit together with him: That is, made the up-shot of all in the next Chapter *Ephes. 2. 6.* So that as wee arose with him, (He being considered as a Common person) and ascended with him, as was said; So yet farther, we sit together with him in the highest heavens, (as there) *ἐν τοῖς ὑπεράνωτοις* [*in super-coelestibus*] in his exalted estate above the heavens, (as is the meaning of that phrase:) not that Christs being at Gods right hand (if taken for that sublimity of power) is communicable to us; that is Christs prerogative only:

Especially seeing he sits as representing them, and they sit together with him.

How to sit at Gods right hand is Christs prerogative alone.

So *Heb. 1. 5.* To which of all the Angels did he ever say, Sit thou at my right

I 2 hand?



Sect. 4. *band?* Yet so, as his *sitting in heaven*, as it is indefinitely expressed, is understood to bee as in our right and stead, and as a Common person; and so is to assure us of *our sitting there with him, in our proportion.* So Rev. 3. 21. it is expressly rendred as the minde and intendment of it, *Him that overcommeth, I will grant to sit with mee in my throne, even as I also am set downe with my Father in his throne.* There is a proportion observed, though with an inequality: we sit on *Christs Throne*, but Hee only on his *Fathers Throne*: that is, *Christ* onely sits at *Gods right hand*; but wee on *Christs right hand*: And so the *Church* is said to be at *Christs right hand*, *Psalme 45. 9.* Yea further, (and it may afford a farther comfort to us in the point in hand) this represents, that at the latter day wee shall sit as *Assessors* on his *Judgement seate* to judge the World with him. So *Mat. 19. 28.* and *Luke 22. 30.* *When the Son of man shall sit in his glory ye shall sit upon 12 Thrones, judging the Tribes of Israel.* So as this *our sitting with him* is spoken in respect to *Judgment*, & to *giving the sentence* of it; not a sentence shall passe without your votes

And yet,  
now wee  
may be said  
to sit in his  
throne.

And represents  
our sitting  
at the latter  
day as  
Judges with  
him.

votes: So as you may by faith not only Sect. 4.  
look on your selves, as already in hea-  
ven, sitting with Christ, as a Common  
person in your right; but you may look  
on your selves as Judges also. So that  
if any sinne should arise to accuse or  
condemne, yet it must be with your  
votes. And what greater security can  
you have then this? for you must con-  
demne your selves, if you be condem-  
ned: you may very well say, *Who*  
*shall accuse? Who shall condemn?* for  
you will never pronounce a fatal sen-  
tence upon your own selves.

And so if we  
be condem-  
ned it must  
be with our  
owne votes  
and conser-

As then *Paul* triumphed here, so The triumph  
may wee; for at the present wee sit in of faith  
heaven with Christ, and have all our thereupon.  
enemies under our feete. As *Josuah*  
made his servants set their feete on the  
necks of those five Kings; so God  
would have us by faith to doe the like  
to all ours; for one day wee shall doe  
it. And if you say, *We see it not*; I an-  
swer, as *Heb. 2.* the Apostle faith of  
Christ himsele, [*Now we see not yet*]  
*all things put under him, v. 8.* [*Now not*  
*under him*] for he now sits in heaven,  
[and expects] by faith, when his ene-  
mies shall be made his foote-stole, as *Heb.*  
*10. 12, and 13 ver.*) [*but we see*] (for

Sect. 4. the present ) *Jesus crowned with glory and honour, ver. 9.* and so may be sure that the thing is as good as done; and we may, in seeing him crowned, see our selves *sitting with him*, and quietly wait and expect (as Christ himselfe doth) till all be accomplished, and our salvation finished and fully perfected.

His Intercession now remaines only to be spoken of, which yet will afford further considerations to strengthen our Faith. His *sitting at Gods right hand* notes out his power over all, *from God*: But his Intercession, *all power and favour with God* for us; so as to effect our salvation for us, with Gods highest contentment and good will, and all yet further to secure us. *Who shall condemn, &c.*

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SECT.



SECT. V.

The triumph of faith from  
Christs INTERCESSION.

ROM. 8. 34.

*Who also maketh intercession for us.*

CHAP. I.

*A connexion of this with the former :  
and how this adds a further support.  
Two things out of the Text propoun-  
ded to be handled. First, The con-  
currence of influence that Christs in-  
tercession hath into our Salvation.  
Secondly, The security that Faith  
may have there-from for our Justifi-  
cation.*



**W**E have seene Christ sit-  
ting at Gods right hand  
as a Judge and King,  
having all authority  
of saving or condem-  
ning, in his own hands; and having  
all power in Heaven and Earth,

Sect. 5. to give eternall life to them that beleeve : And the confidence that this giveth us.

Let us now come to his *Intercession*, and the *influence* which it hath into our *Justification* and salvation; which as it strikes the last stroake to make all sure; so, as great a stroake as any of the former : therefore (as you have heard) that there was an *Allsufficiency* in his *Death* [Who shall condemne ? it is Christ that died : ] a *Rather* in his *Resurrection*, [yea rather is risen again : ] a *much rather* [πολλῶ μᾶλλον.] that he *lives* and is at Gods right hand; Rom. 5. 10. The Apostle riseth yet higher to an *eis τὸ πάντελες* [a saving to the utmost] put upon his *intercession*, Heb. 7. 25. *Wherefore he is able to save to the utmost, seeing he ever lives to make intercession.* So that if you could suppose there were any thing which none of all the former three could doe or effect for us, yet his *intercession* could doe it to the utmost ; for it selfe is the uttermost and highest : If *money* would purchase our Salvation, his *Death* hath done it, which he laid down as a price & an equivalent ransom, (as it is in 1 Tim. 2. 6.) If *power* & *authority*

authority would effect it, his sitting at Gods right hand, invested with all power in heaven & earth, shall be put forth to the utmost to effect it. If *favor* & intreaties added to all these (which oft times doth as much as any of those other) were needfull, he will use the utmost of this also, and for ever make *intercession*. So that if Love, Money, or Power (any of them, or all of them) will save us, we shall be sure to be saved, *saved to the utmost* [*εις το παντελές*] all manner of waies, by all manner of meanes; saved over and over.

For the cleering of this last generall head, The *Intercession of Christ*, (and the *influence* and *security* it hath into our *faith* and *justification*) I shall handle two things, and both proper to the Text.

First, Shew *how* unto all those other fore-mentioned *Acts of Christ* for us, this of *Intercession* also is to be aded by him for the effecting our salvation, and the securing our hearts therein. This that particle [*Also*] in the Text calls for; *Who also maketh intercession for us*.

Secondly, to shew the security that faith may assume & fetch from this In-

Sect. 5. *tercession, of Christ, or his praying for us in heaven; Who shall condemne? it is Christ, that maketh intercession for us.*

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CHAP. II.

*The first Head explained by two things, First, Intercession one part of Christs Priesthood, and the most excellent part of it.*

**T**Owards the Explanation of the first of these, two things are to be done.

First, To shew how great, and necessary, and how excellent a part of Christs Priesthood, his *Intercession* and *praying for us* in heaven is.

Secondly, To shew the peculiar influence that Intercession hath into our salvation; and so the reasons for which God ordained this work of *Intercession* for us, and that in heaven, to be added to all the former.

For the first, I will proceed therein by degrees.

First, It is one part of his Priesthood. You must know, that Christ is not entred into heaven simply as a *future* (which hath been explained) to  
take

take up places for you, but as a Priest Sect. 5  
also, *Made a Priest after the order of Melchisedec*; which is more then simply a *Fore-runner*. Yea, his sitting at Gods right hand is not only as a *King* armed with power and authority to save us, but he *sits* there as a *Priest* too; Thus Heb. 8. 1. *We have such an High-Priest who is set down at the right hand of the Majesty on high.*

In the old Leviticall Priest-hood, Two part of the High Priests office the High-priests office had two parts, both which concurred to make them High-Priests.

First, Oblation, or offering the Sacrifice.

Secondly, Presentation of it in the Holy of Holies, with Prayer and Intercession unto God, to accept it for the sinnes of the people. The one was done *without*, the other *within* the Holy of Holies. This you may see in many places, especially Levit. 16. 11, 15, 16. where you have the Law about the High-priests entring into the Holy of Holies; he was not to come into the holy place, till first he had offered a Sacrifice for himselfe and the people, ver. 11. and 15. and this *without*. Then secondly, when he had killed it, he



Sect. 5. he was to enter with the blood of it into the Holy of Holies; and sprinkle the Mercy-seat therein with it, *ver. 14, 17.* and to goe with Incense, and cause a cloud to arise over the Mercie-seat: And this you have also, *Heb. 13. 11.* it is said, that *The blood of those beasts that were burnt without the camp, was brought into the Sanctuary by the High-Priest:* And in that 16. of *Levit.* you shall finde the Atonement made as well by the blood, when brought into the Holy place, *ver. 16.* as by the killing of the beast, *ver. 11.* Both these were acts of the High-priesthood for Atonement.

And this was done in a Type of the Priestly office of Christ, and the parts thereof: So *Heb. 9. 23.* he calls all those transactions under the Ceremoniall Law, the [patterns] of things heavenly; instancing in this part of Christs office, *ver. 24.* For Christ (saies he) is not entred into the Holy place made without hands, (as that was) which are [the figures of the true,] but into Heaven it selfe, to appeare in the presence of God for us. Now then in answer to this Type, there are two distinct parts of Christs Priest-hood.

First,

First, the offering himselfe a Sacrifice Sect. 5.  
up to death, as Heb. 9. 26. which an-  
swers to the killing of the Sacrifice  
*without the Holy of Holies*; for answer-  
ably he was crucified *without the City*,  
Heb. 13. 12.

1. Christ of-  
fering up  
himselfe.

Secondly, he carried this his blood  
into the *Holy of Holies*, namely, the  
Heavens, Heb. 9. 12. where he appears,  
ver. 24. and there also prayes in the  
force of that blood. And the Type of  
those prayers was that *cloud of Incense*  
made by the High-Priest; so it is ex-  
pressely interpreted, Rev. 8. 3. &c.  
The Angell Christ is said to have had  
*much Incense*, to offer it with the prayers  
of all the Saints; Which Incense is his  
own prayers in heaven, which he con-  
tinually puts up when the Saints pray  
on earth, and so perfumes all their  
prayers, and procures all blessings for  
them.

2. Entering in  
to the Hea-  
vens to inter-  
cede.

Both these parts of his Priesthood Both proved  
the Apostle John mentions in his first  
Epistle, Chap. 2. ver. 2. where, as he  
cals Jesus Christ a *propitiation for our*  
*sinnes*, (that is, an *Oblation*, or *Sacri-*  
*fice* offered up for us;) so likewise he  
cals him our *Advocate*; both going to  
make up this his office. And indeed,  
this

Sect. 5. this latter of Intercession, and bringing his blood into the Holy of Holies (or heaven) is but the same action continued. That blood which he offered with teares and strong cries on the Crosse, (where he likewise interceded,) the same blood he continues virtually to offer up with prayers in the heavens, and makes Atonement by both; onely with this difference: *On earth* though he *interceded*, yet he *more eminently offered up* himselfe; *In heaven*, he more eminently intercedes, and doth but *present that Offering*.

Without Intercession he had not been a perfect Priest.

Secondly, this was so necessary a part of his Priest-hood, that without it he had not been a *complete Priest*. Thus Heb. 8. 4. *If he were on earth, he should not be a Priest*; That is, If he should have abode on earth, he should not have been a *complete Priest*. Paul saith not, that if he had offered that his sacrifice on earth, he had not been a Priest, for that was necessary; but that if he had staid still on earth, after he had offered it, he had not been a Priest, that is, a perfect Priest; for he had then left his office imperfect, and had done it but by halves, seeing this other part of it (the work of Intercession)

cession) lay still upon him to be acted in heaven. Thus the High-Priest, his Type, if he had onely offered Sacrifice without the Holy of Holies, had not been a perfect High-Priest; For to enter into the Holy of holies, and to act the part of a Priest there, was the proper, peculiar work of the High-Priest, as such. Which shews, that Christ had not been an High-priest, if he had not gone to heaven, and Priested it there too, (as I may so speak) as well as upon earth. Yea, if Christ had not gone to heaven, and were not now become a Priest there, then the Levitical Priest-hood were still in force, and should yet share the honour with him; and the High-priest must continue still to goe into the Holy of holies. To this purpose you may observe, that so long as Christ was on earth, though risen, the Types of the Law held in force, and were not to give way, till all the truth signified by their Ministry was fully accomplished; and so, not untill Christ was gone into heaven as a Priest, and there had begun to doe all that which the High-priest had done in the Holy of holies, and

Sect. 5.

This the peculiar worke of the High-Priest, who was in this Christs type.

Sect. 5. as his Type fore-signified. And this is plainly the meaning of what followes (in that *Heb. 8. ver. 4.*) as the reason or demonstration why that Christ should not have been a Priest, if he had not gone to heaven, (not only as a King, but as a *Priest* too, as he affirmed, *ver. 1.*) *Seeing* (sayes he) *that there are Priests upon earth, that doe offer gifts according to the Law.* The force of the Reason lyes thus: There are already Priests, and that of a Tribe he was not of, that *offer gifts on earth*, before he came into the world. And therefore if that had beene all his Priest-hood, to be a *Priest on earth*, they would plead possession before him, having been Priests before him. And then he further backs his reason by this, that *these Priests served* (as it followes *ver. 5.*) *unto the example and shadow of heavenly things.* And therefore it is onely a *reall* Priest-hood in Heaven which must put them out of place; and till such a Priest-hood comes, they must serve still, for the *truth* (which these served to shadow out) is not till then fulfilled. This you have also, *Ch. 9. 8.* *The first Tabernacle was to stand unill a Priest went into Heaven,*

Heaven, and did act that office there; Sect. 5.  
So that if Christ will be a *Priest alone*,  
he must become a Priest interceding  
in Heaven; or else High-priests must  
come up again, and share that office  
with him, and so he should as good  
as fall from his office, and lose all that  
he had done.

Yea, thirdly, *this part* of his Priest-  
hood is of the two the more eminent,  
yea the *top*, the *height* of his Priesthood;  
And this is held forth to us in the  
Types of both those *two orders* of  
Priesthood that were before him, and  
figures of him, both that of *Aaron*,  
and *Melchisedec*: 1. This was typified  
out in that Leviticall Priesthood of  
*Aaron* and his fellowes; The *highest*  
*service* of that office, was the going  
into the *Holy of Holies*, and making an  
*atonement* there; yea, this was the  
height of the High-priests honor, that  
he did this alone, and did constitute  
the *difference* between him (as he was  
*High-priest*) and *other Priests*; For they  
killed and offered the sacrifices with-  
out as well as he, every ordinary  
Priest did that; But none but the  
*High-priest* was to approach the Holy  
of Holies with bloud, and this *but*  
once

Sect. 5. *once a yeere. Thus Heb. 9. 6, 7. The Priests (namely those inferiour Priests) went alwayes (that is, daily, morning and evening) into the first Tabernacle, (or Court of Priests, which was without the Holy of holies) accomplishing the service of God; namely, that offering of the daily sacrifice: But into the second (namely, the Holy of holies) went the [ High-Priests ] alone every yeere: So then this was that high and transcendent prerogative of that High-priest then, and which indeed made him High-priest: and answerably, the highth of our High-priests office (although he alone also could offer a satisfactory sacrifice, as the Apostle shews, Heb. 9. and 10. yet comparatively) lay in this, that he entred into the heavens by his blood, and is set down on the Majesty on high, and in the vertue of his sacrifice there doth intercede. I know but one place that calleth him the Great High-Priest, (higher by farre then Aaron) and that is Heb. 4. 14, 16. And then it is in this respect, that he is passed into the Heavens, as it follows there.*

2. The excellency of this part of his Priesthood was likewise typified out by

by *Melchisedechs* Priesthood, which Sect. 5.  
the Apostle argueth to have beene  
much more excellent then that of  
*Aarons*, in as much as *Levi*, *Aarons*  
Father, payed Tythes to this *Melchi-*  
*sedech* in *Abrahams* loyns. Now *Me-*  
*chisedech* was his type, not so much in  
respect of his oblation, or offering of  
*Sacrifice*, (that work which Christ  
performed *on earth*) but in respect of  
that work which he [*for ever*] per-  
forms in *heaven*: therefore that same  
clause (*for ever*) still comes in, in the  
quotation and mention of *Melchise-*  
*dechs* Priesthood in that Epistle; be-  
cause in respect of that his continuall  
intercession in Heaven, *Melchisedech*  
was properly Christs type. And ac-  
cordingly you may observe, *Psal.* 110.  
when is it that that speech comes in,  
[*Thou art a Priest for ever after the or-*  
*der of Melchisedech*] but then, when  
God had him *sitting at his right hand*,  
*ver.* 1. So that as the transcendent ex-  
cellency of Christs Priesthood was ty-  
pified out by *Melchisedechs* rather then  
*Aarons*, as being the better Priest-  
hood of the two; so this, the most  
excellent part thereof, was typified-  
out thereby, namely, that which  
Christ



Sect. 5. Christ for ever acteth in Heaven.

This the  
chiefe argu-  
ment of the  
epistle to the  
Heb.

And 3. To confirm this, you shall find *this* to bee made the *top notion* of *this Epistle to the Heb.* and the scope of it chiefly to discourse of Christs eternal Priesthood in heaven; and to shew how therein *Melchisedec* was a type of him. This is not only expressed both in *Heb. 7. 21. 25.* where this same [*for ever*] is applied to his Intercession, *ver. 25.* but more expressly in *Chap. 8. 1.* where the Apostle puts the emphasis upon this part of his Priesthood, saying, *That of the things which wee have spoken, or which are to be spoken,* (for the word *ἐν τοῖς λεγομένοις* will beare either) *this is* (saith he) *the summe or argument of all:* the word is *κεφαλαιον*, & signifies as well *the head, the chief, the top of all, and above all*, as it doth the sum of all: And what is it that he thus professeth to be both the main subject and argument of this Epistle, and the top and eminent thing in Christ he intends to discourse of? It follows, *That We have* [*such an high Priest*] *as is set down at the right hand of the throne of the Majesty in the heavens.* And of the Priestly office he alone discourseth both before and after; and in the following verses

verses calleth his Ministry or office (in Sect. 5. respect to this) *A more excellent Ministry, ver. 6. be being such a Priest as was higher then the heavens*, as hee had set him out in the latter part of the former Chap. And therefore you may observe, how in his Preface to this Epistle to the *Heb. c. i. v. 3.* he holds up this to our eye, as the argument of the whole, saying, *When hee had by himselfe purged our finnes, hee sate downe on the right hand of the Majesty on high.*

Yea, to conclude this, *All his Priesthood* would have been ineffectuall, if he had not acted the part of a Priest in heaven, by *Intercession* there: for by his death he did but begin the execution of his office; in heaven hee ends it: and if he had not fulfilled his office in both, the worke of our salvation had not been fully perfected: it was therefore as necessary as oblation it selfe: Not but that his *Death* was a perfect oblation; it was perfect for an oblation, to which as such nothing can be added. There needed no more, nor any other price to bee paid for us; by that one offering hee perfects us for ever; as *heb. 10. 14.* and became himselfe perfect thereby, *heb. 5. 9.* And *Cap. 6. v. 12.*

His oblation  
else would  
have been in-  
effectuall.

By

Sect. 5. By his own blood he entred into the holy place, [having obtained] eternall redemption for us. Marke how before he entred by his blood into heaven, he had fully [obtained] a redemption, and that eternall, that is, for ever sufficient; which done, he became through his Intercession in heaven, an applying cause of eternall salvation, as Heb. 5. 10, 11. hath it. So that as in his death he paid the full summe we owed; unto which payment nothing can be added, (no not by himselfe, though he would come and dye againe; it was made at that [once] as perfect (that is, for an oblation) as ever himselfe could make:) But yet still by Gods ordination there remained another further action of another kinde, that was to be added to this of oblation; and that is Intercession, or praying for us in heaven: otherwise our salvation by his death were not perfected; for if his Priesthood be imperfect, our salvation then must needs be so. The presenting of that his Sacrifice in heaven, was the consummation of his Priesthood; and the performance of that part there, the perfection of it.

CHAP. III.

The second: *The speciall peculiar influence that Intercession hath into our Salvation and Justification, and the Reasons why God appointed it to be added to the former.*

**T**O come now more particularly to shew that proper and speciall influence that Intercession hath into our Salvation, and what it addes to the Oblation of Christs death (though in its kinde perfect) in order, to the effecting our salvation; and so shew the more inward Reasons why God ordained (for upon his ordination alone this is to be put) this work of Intercession in heaven to be joyned with his death. And both these I shall put promiscuously together; for in laying down the *Reasons* why God thus ordered our *salvation* to be brought about by it, that *influence* also which *Intercession* hath into our *salvation*, will together therewith appeare.

The Reasons either respect 1. *God himselfe*, who will have us *so saved*, as  
*himselfe*

Sect. 5. *himselfe* may be most glorified; Or 2. respect us and our salvation; God [*ordering all*] the links of *this golden chaine* of the *Causes of our salvation*, as should make [*our salvation most sure*] and stedfast, (as *David* in his last Song speaks, 2 *Sam.* 23. 5.) Or 3. respect *Christ himselfe*, whose glory is to be held up, and throughout continued, as the Author and Finisher of our Salvation, Beginner and Ender of our Faith and Justification.

First sort of  
reasons re-  
spect God.

The first sort of Reasons respect God himselfe.

1. In gene-  
rall. God  
will be dealt  
with like  
himselfe.

1. In generall: God will be dealt withall like himselfe, in and throughout the whole way of our salvation, from first to last, and carry it all along as a Superiour wronged, and so keep a distance between himselfe and sinners, who still are to *come to him by a Priest*, and a *Mediator*, (as *Heb.* 7. 25. hath it;) upon whole mediation and intercession *for ever*, (as there) (at least till the day of Judgement) their Salvation doth depend: and therefore though *Christ* in his dispensation of all to us *downward*, doth carry it as a King, as one having all power to justify and condemne, (as hath been shewne)

shewne) yet *upward*, towards God, he Sect. 5.  
carries it as a *Priest* who must still intercede to doe all that which he hath power to doe as a *King*: Therefore in the second *Psal.* after that God had set him up as *King upon his holy hill*, ver. 6. namely, in heaven, and so had committed all power in heaven and earth to him; then he *must* yet ask all that he would have done; *Ask of me, and I will give thee*, &c. ver. 8. sayes God to him: For though he be a King, yet he is Gods King; *I have set [My King]* &c. and by asking him, God will be acknowledged to be above him. But more of this hereafter.

But 2. more *particularly*. God hath two attributes which he would have most eminently appear in their highest glory by Christs effecting our salvation, namely, *Justice* and *Free-grace*; and therefore hath so ordered the bringing about of our salvation, as that Christ must apply himselfe in a more especiall manner unto each of these, by way of *Satisfaction* to the one, of *Entreaty* to the other: Justice will be known to be Justice, and dealt with upon its own terms; and Grace will be acknowledged to be Free-

2. More particularly, for the glory of Gods Free-grace.

K

grace,

Sect. 5. grace, throughout the accomplishment of our salvation. You have both these joyned, *Rom. 3. 23, 24, 25.* Being justified [*freely through his grace*] by the [*Redemption*] that is in Christ Jesus: That he might be [*just*] & the justifier of him that beleeveth. Here is highest Justice, and the freest Grace both meet to save us, and both ordained by God to be declared and set forth, as ver. 25.

Which looks  
to be applied  
unto in a  
way of en-  
treaty and  
Intercession.

26. have it. I said before, that God justifies and saves us through free grace, so absolutely, freely, as if his Justice had had no satisfaction. Now therefore our salvation depending and being carried on, even in the application of it, by a continuation of Grace, in a free way, notwithstanding satisfaction unto Justice; therefore this free grace must be sought to, and treated with like it selfe, and applied unto in all, and the sovereignty and freeness of it acknowledged in all, even as well as Gods Justice had the honour to be satisfied by a price paid unto it, that so the severity of it might appeare and be held forth in our salvation. Thus God having two attributes eminently to be dealt withall, his Justice and his free Grace, it was meet

meet that there should be two eminent *actions* of Christs *Priesthood*, wherein he should apply himselfe to each according to their kinde, and as the nature and glory of each doth require. And accordingly in his death he deales with *Justice*, by laying downe a sufficient price; and in his *Intercession*, he entreateth *Free grace*, and thus both come to be alike acknowledged. In the 4. *Heb.* 16. we are encouraged to *come boldly* [to the *Throne of grace*] because we have an *High-Priest* entred into the *Heavens*: Observe how it is called [ *a Throne of grace* ] which our High-priest now in heaven officiates at: So called, because his *Priesthood* there deales with free grace chiefly; it is a *Throne of Grace*, and so to be sued unto; therefore he treateth with God by way of *Intercession*. Of this *Throne of Grace* in heaven, the *Mercie-seat* in the Holy of holies was the Type. And as there the High-Priest was to bring the *bloud* and *Mercie-seat* together, he was to sprinkle the blood upon it; so Christ. And as the High-priest was to goe into the Holy of holies by *bloud*, so with *Incense* also, (that is, *Prayer*;)



Sect. 5. To shew, that *Heaven* is *not* opened by meere *Justice*, or bringing onely a *price* in hand for it; but by *Grace* also, and that must be *entreated*; and therefore when the Priest was within that holy place, he was to make a *Cloud* over the Mercie-seat, ( which cloud of Incense is Prayer, whereof Incense was the Type, *Rev.* 2. 8.) And thence it is, that Christ hath as much work of it still in heaven as ever, though of another kinde: He dealt with *Justice* here below, to *satisfie* it, and here got mony enough to pay the debt; but in *heaven* he deales with *Mercy*. Therefore all the Grace he bestowes on us, he is said first to *receiue* it, even now when in heaven. *Acts* 2. 33. it is said of him, after his going to heaven, and that he was *exalted*, &c. that *he receiued the promise of the Spirit*, which *Joh.* 14. 16. he told them he would *pray for*. And this is part of the meaning of that in *Psal.* 61. 18. *He ascended up on high, and [received] gifts for men*, sayes the Psalmist: The Apostle renders it, *Ephes.* 4. [gave] but you see, it was by *receiuing* them first, as fruits of his Intercession and asking after his ascending; He is said both to *give*, as being

being all of his own purchase, and as Sect. 5.  
having power as a King also both to  
doe and bestow all he doth; and yet  
withall he is said to receive all that he  
gives, because as a Priest he inter-  
cedes for it, and asks it. Free grace  
requires this. This is the first  
thing.

Yea, Secondly, Justice it selfe <sup>2. Gods iu-</sup>  
might stand a little upon it, though <sup>stice stood</sup>  
there was enough in Christ his death <sup>upon it.</sup>  
to satisfy it; yet having been wrong-  
ed, it stood thus far upon it, (as those  
to whom a debt is due, use to doe)  
namely, to have the money brought  
home to Gods dwelling house, and  
laid down there. God is resolved not  
to stoop one whit unto man, no nor to  
Christ his Surety. Justice will not  
onely be satisfied, and have a suffici-  
ent ranfome collected and paid, as at  
Christs death; but he must come and  
bring his bags up to heaven; Justice  
will be paid it upon the Mercie-seat:  
For so in the Type the blood was to  
be carried into the Holy of holies,  
and sprinkled upon the Mercie-seat.  
And therefore his Resurrection, A-  
scension, &c. were but as the breaking  
through all enemies, and subduing  
K 3 them

Sect. 7. them, to the end to bring this price or satisfaction to the Mercie-seat, and so God having his money by him, might not want wherewithall to pardon Sinners: so as the blood of Christ is currant money, not only on earth, but in heaven too, whither all is brought, which is for our comfort, that all the treasure which should satisfie God, is safely conveyed thither, and our Surety with it.

Second sort of reasons, it was best for effecting our salvation.

The second sort of reasons why God ordained Christs Intercession to be joyned to his Death, are taken from what was the best way to effect and make sure our salvation, and secure our hearts therein: and these reasons will shew the peculiar *influence* that Intercession hath into our Salvation, and therein as in the former.

1. In general, God would have us saved all manner of wayes.

First *in generall*, God would have our salvation made sure, and us saved all manner of wayes, over and over.  
1. By *ransome* and *price*, (as Captives are redeemed) which was done by his *Death*, which of it selfe was enough; for it is said, *Heb. 10. to perfect us for ever.* 2. By *power* and *rescue*; so in his *Resurrection*, and *Ascension*,  
and

and sitting at Gods right hand, which Sect. 5.  
also was sufficient. Then 3. againe by  
*Intercession*, a way of favour and en-  
treaty; and this likewise would have  
been enough, but God would have  
all wayes concurre in it, whereof  
notwithstanding not one could faile;  
a three-fold cord, whereof each twine  
were strong enough, but all together  
must of necessity hold.

Secondly, The whole *Application*  
of his Redemption, both in *justifying*  
and *saving* of us first and last, hath a  
speciall dependance upon this his *In-*  
*tercession*. This all Divines on all sides  
doe attribute unto it, whilst they put  
this difference between the influence  
of his Death, and that of his Intercessi-  
on into our salvation; calling his  
death *Medium impetrationis*, that is,  
*the meanes of procurement or obtaining*  
it for us; But his intercession, *Medi-*  
*um Applicationis*, the *meanes of applying*  
all unto us. Christ purchaseth salva-  
tion by the one, but *possesseth* us of it  
by the other. Some have attributed  
the *Application* of *Justification* to his  
*Resurrection*; but it is much more pro-  
per to ascribe it to his *Intercession*;  
(and what casuall influence his

2. The ap-  
plication of  
Redemption  
to us from  
Christs In-  
tercession.

Sect. 5. *Resurrection* hath into our *Justification*, hath been afore in the third Section declared.) But that his eternall *Priesthood* in heaven, and the work of its *Intercession*, is the applying cause of our eternall *salvation*, in all the parts of it, first and last, seemes to me to be the result of the connexion of the 8, 9, and 10. verses of the 5. Chap. to the *Hebrewes*: For having spoken of his obedience and sufferings unto death, ver. 8. and how he thereby was made perfect, ver. 9. he sayes, *And being* (thus first) *made perfect*, he became [the Author] (or applying cause, αἰτιον) of eternall *salvation*, unto all them that obey him, and this by his being become an eternall *Priest* in Heaven, after he was thus perfected by sufferings: for so it follows, ver. 10. *Called of God an High-priest*, after the order of *Melchisedech*: And *Melchisedechs Priesthood* was principally the type of his *Priesthood* in heaven, as was before declared. One leading instance to shew that his *Intercession* was to be the applying cause of salvation, was given by Christ whilst he was on earth, thereby manifesting what much more was to be done by him in heaven, through his  
Inter-

*Intercession* there: when he was on the Crosse, and as then offering that great sacrifice for sin, he at that time also joyned prayers for the justification of those that crucified him, *Father [forgive] them, for they know not what they doe*: So fulfilling that in *Esay 53. ult. He bare the sins of many, and made Intercession for the transgressors.* And the efficacy of that prayer then put up, was the cause of the conversion of those three thousand, *Acts 2.* whom *ver. 35.* the Apostle had expressly charged with the crucifying of Christ, whom ye by wicked hands have taken, crucified, and slaine. These were the first fruits of his Intercession, whose prayers still doe reap and bring in the rest of the crop, which in all ages is to grow up unto God on earth.

3. And more particularly, as the whole Application in generall, to our Justification, in the whole progresse of it, depends upon Christs Intercession. As

1. Our first *actvall* or *initiall* Justification (which is given us at our first conversion) depends upon Christs Intercession: Therefore in the fore-mentioned prayer on the Crosse, the

3. More particularly our justification depends on it.

1. The first act of our justification and our conversion depends upon it.

Sect. 5. thing he prayed for was *Forgiveness*, *Father forgive them*. You heard before that Christs death affords the matter of our justification, as being *that* which is *imputed* the ransome, the price, the thing it selfe that satisfies: And that his *Resurrection* was the *originall act* of Gods justifying us in Christ; We were *virtually* justified then in Christ his being justified as in a *Common* person. But besides all this, there is a *personall* or an *actuell* Justification to be bestowed upon us, that is, an accounting and bestowing it upon us in our own persons; which is done when we beleewe, and it is called (*Rom. 5.1.*) *a being justified by faith*, and (*ver. 10.*) *receiving the atonement*: now this depends upon Christs *Intercession*; and it was typified out by *Moses* his sprinkling the people with blood, mentioned *Heb. 9.19.* which thing *Iesus Christ* as a *Mediator* and *Priest* doth now from Heaven; For *Heb. 12.24.* it is said, *You are come to Heaven, and to Iesus the Mediator of the new Covenant, and* (as it is next subjoyned) *to the blood of sprinkling*: he shed his blood on the *Crosse* on earth, but he sprinketh it now as a *Priest* from Heaven; For

it

it is upon *Mount Sion*, to which (he had said first in the former verse) *ye are come*; and so to *Christ* as a *Mediator* standing on that Mount, and *sprinkling from thence* his blood: and so therein there is an allusion unto *Moses*, Christs Type, who *sprink'ed* the people with the *blood* of that ceremoniall covenant, the type of the covenant of grace. Now in the *1 Pet. 1. 2.* *The sprinkling of Christ his blood*, as it is there made the more proper work of Christ himselfe, in distinction from the other persons, (and therefore was done by *Moses*, who was his type) so is it also put for our *first justification*. And this *sprinkling* (as it is there mentioned) is from the vertue of his intercession: And therefore in that place of the *Heb.* forecited, he attributes an intercession unto it, as the phrase that follows, *which [speaks] better things*, &c. doth imply, of which more hereafter. Yet concerning this first Head let me adde this by way of caution, (which I shall presently have occasion to observe) that though this our first justification is to be ascribed to his *Intercession*, yet more eminently *Intercession* is ordained for the accomplish-

ing



Sect. 5. our salvation, & his other more rarely in the Scripture attributed thereunto.

2. The continuance of our justification depends upon it.

Secondly, The *continuation* of our *Justification* depends upon it. And as his *Intercession* is the *virtuall continuation* of his Sacrifice; so is it the *continuing* cause of our *Justification*: which though it be an act done once, as fully as ever, yet is it done over every moment, for it is continued by acts of *free Grace*, and so renewed actually every moment. There is a *standing in Grace* by Christ, spoken of *Rom. 5. 2.* as well as a first *accesse* by Christ; and that *standing in grace*, and continuing in it, is afterwards, *ver. 11.* attributed to his *life*, that is, as it is interpreted *Heb. 7. 25.* his *living ever to intercede*. We owe our *standing in grace* every moment, to his *sitting in Heaven*, and *interceding* every moment; There is no fresh act of *Justification* goes forth, but there is a fresh act of *Intercession*. And as though God created the World once for all, yet every moment he is said to create, every new act of providence being a new creation; so likewise to justify continually, through his continuing our free grace to justify as at first; and

and this Christ doth by continuing Sect. 5.  
his *Intercession*: he continues a *Preeſt*  
for ever, and ſo we continue to be ju-  
ſtified for ever.

3. There is hereby a full ſecurity gi-  
ven us of *Juſtification* to be continued  
for ever. The danger either muſt lie in  
old ſinnes comming into remembrance,  
or elſe from ſins newly to be commit-  
ted. Now firſt, God hereby takes or-  
der, that no old ſinnes ſhall come up into  
remembrance to trouble his thoughts,  
(as in the old Law, after the Priests  
going into the Holy of holies, their  
ſins are ſaid yet to have done, *Heb. 10.*  
3.) and to that end it was that he pla-  
ced *Chriſt* as his *Remembrancer* for us,  
ſo neere him, to take up his thoughts  
ſo with his obedience, that our ſinnes  
might not come into minde: not that  
God needed this help to put himſelfe  
in mind, but only for a formality ſake,  
that things being thus really carried  
between God and Chriſt for us, ac-  
cording to a way ſuiting with our ap-  
prehensions, our faith might be ſtreng-  
thened againſt all ſuppoſitions and  
feares of after reviving our guiltes.  
Look therefore, as God ordained the  
*Rainbow* in the heavens, that when he  
lookt

3. A full ſe-  
curity of our  
juſtification  
given there-  
by for ever.  
1. Againſt  
the remem-  
brance of  
ſinnes paſt.

Sect. 5. lookt on it, he might remember his Covenant, never to destroy the world againe by water; so he hath set Christ as the Rain-bow about his Throne. And look as the *Bread and Wine* in the Lords Supper are appointed on earth to shew forth Christs death, as a Remembrancer to us; so is Christ himselfe appointed in *heaven* to shew forth his death really, as a Remembrancer thereof to his Father; and indeed, the one is correspondent to the other: Onely the Papists have perverted the use of the Lords Supper, by making it on earth a *commemorative sacrifice* to God, when as it is but a Remembrancer thereof to men: and besides, their Priests therein doe take upon themselves this very office of presenting this sacrifice to God which is proper onely to Christ in Heaven; But God when he would make sure not to be tempted to remember our sinnes any more, nor trouble himselfe with them, hath set his Christ by him to put him in minde of his so pleasing an offering. So the High-priests going into the Holy of holies, was for a memoriall, and therein the Type of Christ. And this is plainly and expressely made the use

use of this execution of his Priestly Sect. 5.  
office in Heaven, Heb. 8. where the  
Apostle having discoursed of that part  
of his office (as the chiefe thing he  
aimed at in this Epistle, ver. 10. and  
of the necessity of it, ver. 3, 4, and 5.  
and excellency of it, in this respect,  
ver. 6.) he then shews, how from thence  
the new Covenant of pardon came to  
be sure and stedfast, that God will re-  
member our sins no more, ver. 12. which  
he there brings in as the proper use of  
this doctrine & part of his Priesthood.

2. As by reason of Intercession, God  
remembers not old sinnes, so likewise  
*he is not provoked by new.* For though  
God when he justifies us, should for-  
give all old sins past for ever, so as ne-  
ver to remember them more, yet new  
ones would break forth, and he could  
not but take notice of them: and so,  
so long as sin continues, there is need of  
a continuing intercession. Therefore for  
the securing us in this, it is said, Rom. 5.  
10. *That if when we were enemies, we  
were reconciled to God by the death of his  
Son; much more being reconciled, we shall  
be saved [by his life.]* where we see that  
his death is in some more specia' manner  
said to procure reconciliation at first for sins  
of

2. To pre-  
vent the ac-  
cusing and  
condemning  
us by new  
sinnes for  
times to  
come.

Sect. 5. of *unregeneracy*, and to bring us to Christ; but then his *life* and *Intercession*, or *living to intercede*, is said to keep God and us friends, that wee may never fall out more. What Christ did on earth, doth more especially procure *reconciliation* for *sinnes* which wee doe in the *state of nature*; so as notwithstanding them, God resolves to turn us from that state, and draw us to Christ: But sins which wee commit *after conversion* (though pardoned also by his death) yet the *pardon* of them is more especially attributed to his *life* and *intercession*, as a daily preservative, a continuall plaister (as some call it) to heale such sinnes. So that it would seeme, that God out of his eternall love doth bring us to Christ, and draws us to him through the beholding the reconciliation wrought by his death, and so gives us at first conversion, unto Christ; and we being brought to him, he sprinkles us with his blood; and then God sayes to him, Now doe you look to them, that they and I fall out no more. And to that end Christ takes our cause in hand by that eternall Priesthood of his; and from that time begins

Intercession  
principally  
intended for  
sinnes after  
conversion.

begins more especially to intercede Sect. 5.  
for us. And thus finnes after the state

of grace, may bee said more eminent-  
ly to bee taken away by that part of  
his Priesthood, which he now in hea-  
ven performes. That place also,

1 *Joh. 2. 1, 2.* seemes to make this the  
great end of Intercession, [*If any man  
sinne, (that is, if any of the company  
of beleevers, to whom alone hee  
wrote) we have an Advocate with the*

*Father:*] so as Intercession principal-  
ly serves for finnes to come, or com-  
mitted after grace received. Thus al-  
so in his prayer, *Joh. 17.* which was

left as a *patternne* of his Intercession in  
heaven, he prayes for his Elect as Be-  
leevers, *I pray for them [that shall be-  
leeve] through their word:* Not but that

finnes after conversion are taken  
away by his death; and finnes before  
it, by his Intercession also: for Christ

interceded for those who crucified  
him, and by virtue of that Intercession  
those three thousand were converted,

(as was observed.) But the meaning  
only is, that yet more eminently the  
worke of reconciliation for finnes

before conversion, is attributed to his  
death; and for sins after conversion, to

his

Intercession

for finnes af-  
ter.

In what  
sense his  
Death doth  
more emi-  
nently pre-  
vaile for the  
pardon of  
finnes afore  
conversion,  
and his In-  
tercession  
for finnes af-  
ter.

his

Sect. 5. his Intercession: Even as the Persons of the Trinity, though they have all a like hand in all the works of our salvation, yet we see that one part is attributed more to one Person, and another to another.

3. Sort of reasons from Christ.

A third sort of reasons why God ordained this worke of *Intercession* to accomplish our salvation by, doe respect *Christ* himselfe, whose *honour* and glory, and the *perpetuation* of it in our hearts, God had as well in his eye in the ordering all the workings of our salvation, as much as his own<sup>e</sup>, *That all might honour the Sonne as well as the Father*, as Christ himself speaks. Now therefore for the maintaining and upholding his glory, and the commings in thereof, did God ordain after all that he had done for us here below, this worke of Intercession in heaven, to be added to all the rest, for the perfecting of our salvation. As

1. That none of Christs offices should lye vacant.

First, it became him, and was for his honour, that none of his offices should be vacant or lye idle, and he want employment in them: All offices have *work* to accompany them; and all *work* hath *honour* (as its reward)

to

to arise out of it. And therefore when he had done all that was to be done on earth, as appertaining unto the merit of our salvation, he appoints this full and perpetuall work in heaven, for the applying and possessing us of salvation, and that as a Priest, by praying and interceding in the merit of that one oblation of himselfe. God would have Christ never to be out of office, nor out of work. And this very reason is more then intimated, *Heb. 7. 24, 25. This man, because he continueth ever, hath an unchangeable Priesthood,* (or, as *ver. 22.* expounds it) *for ever.* And the work of his Priesthood is interpreted, *ver. 25.* to be *ever to make intercession.* The meaning is, that God would not have him continue to be a Priest in title onely, or in respect onely of a service past, and so to have onely the honour of Priesthood perpetuated to him out of the remembrance of what he *once had done*, (as great Generals have, even in time of peace, the glory of some great battail fought, continued to them in their titles, or rewards for ever :) But God would have him have, as the renowne of the old, so a perpetuall spring



**Sect. 5.** spring of honour by new worke and employment in that office which he is continually a doing, so to preserve the verdure of his glory ever fresh and green, and therefore ordained a continuall worke for him. And the summe of the Apostles reasoning is this, That seeing *himselfe* was to be for ever, so should his *worke* and Priesthood be, that so his honour might be for ever: So *ver. 28.* concludes it, *Consecrated or perfected for evermore.*

2. That Christ might have a continuall hand in each, and every worke of our salvation to the last.

Secondly, for the same reason also, it became him that the whole work of our salvation first and last, every step and degree of accomplishment of it; should be so ordered as he should continue still to have as great and continuall a hand in every part, even to the laying of the top stone thereof, as he had in laying the first foundation and corner stone thereof. And this you have expressed, *Heb. 12.2. Looking to Jesus the beginner and perfecter of our faith.* Two things had been said of him, as two causes of two effects; and we must looke to him in both. 1. He is to be looked at as *Dying*, (*enduring the Crosse*) as there he is set forth.

2. As

2. As *sitting at Gods right hand*, Sect. 5.  
and *interceding*, (as that whole Epistle had represented him.) We are to look at these two as causes of a double effect: to looke at his *dying*, as that which is the *beginning of our faith*, (so according to the Greeke, and the margent of our translation) and at his *sitting at Gods right hand*, as an Intercessor, for the *finishing of our faith* thereby; and so of our finall salvation. For as *Christs work* began in his life & death, (which is put for all his obedience here below) so our *first believing* (as was said) begins by vertue of his *death* at first: and as his *work ends* in his *intercession*, and *sitting at God his right hand*; so answerably is our *faith and salvation perfected by it*, that thus he might be left out in nothing, but be the *Alpha and Omega, the Beginning and the Ending*, to whom be glory for ever. So that we are to look upon our Mediator, CHRIST, as doing as much *work* for us in *Heaven* at this instant, as ever he did on *Earth*: here *suffering*, but there *praying*, and *presenting* his sufferings. All his worke was not done, when he had done here: that work here was indeed the harder piece

**Sect. 5.** piece of the two, yet soon dispatched; but his work in heaven, though sweeter far, yet lies on his hands for ever: therefore let us leave out none of these in our believing on him.

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#### CHAP. IV.

*The second Head. The great security the consideration of Christs Intercession affords to faith for our justification, shewed 1. By way of evidence. B, two things.*

**A**ND so I come (as in the former I have done) to shew what strong grounds of security and triumph our faith may raise from this last act, namely, Christs Intercession for us, in the point of justification; *Who shall condemne? it is Christ that intercedes;* And this was the second generall propounded; and therein to proceed also according to the Method taken up in the former.

1. What assurance by way of evidence this doth afford unto faith of non-condemnation.

2. What powerfull efficacy and influence

fluence this must be of, that Christ intercedes. Sect. 5.

First, to handle it by way of evidence. §. 1.

That Christ intercedes, is a strong evidence to our faith by two demonstrations. To evidence these two demonstrations.

1. From the very intent and scope of the *work* of intercession it selfe, and what it is ordained by God to effect.

2. From the end of Jesus Christ himselfe, who *lives* in Heaven on purpose to *intercede for us*. Our salvation is both *Finis operis*, the end of the work, and *finis ipsius operantis*, in some respect the end of Christ himselfe the interceder; and both these doe lay the greatest engagement that can be upon Christ to accomplish our salvation through his intercession.

1. For the work it selfe; Intercession you have seene is a part of the office of Christs Priesthood, as well as his dying, and offering himselfe: now all the works of Christ are and must be perfect in their kind (even as Gods are, of which sayes *Moses, Deut. 32. 4. His work is perfect*) for otherwise he should not be a perfect Priest. Now the perfection of every worke lies in order

Sect. 5. order to its end for which it is ordained; so as that work is perfect that attaines to such an end as it is ordained for, and that imperfect which doth not. Now the immediate direct end of Christs Intercession, is the actuall salvation of Beleevers, Elect, and persons whom he dyed for. The end of his death is *Adoptio juris*, purchasing a right unto salvation; but of Intercession, *procuratio ipsius salutis*, the very saving us actually, and putting us in possession of Heaven. To this purpose, observe how the Scripture speaks concerning Christs death, *Heb. 9. 12. He entred into heaven, having obtained Redemption*, or found Redemption, that is, by way of right, by procuring full title to it. But of his Intercession, it sayes (*Heb. 7. 25.*) that by it Christ is able to save to the utmost them that come unto God by him: that is, actually to save, and put them in possession of happinesse: that is made the end and scope of Intercession there; & that phrase [*εἰς τὸ παντελές*] to the utmost, notes out a saving indeed, a doing it (not by halves, but) wholly, and throughly, and compleatly: *εἰς τὸ παντελές* is to save altogether, to give  
our

our salvation its *last* act and comple- Sect. 5.  
ment, that is the true force of the  
phrase, even to *effect* it, to the last of  
it, all that is to be done about it. Thus  
also Rom. 5. 9, and 10. *We are justified*  
*by his death, but [saved] (namely,*  
*completely) by his life, (that is,) his li-*  
*ving to intercede.* So that the very salva-  
tion of Believers is it that is the work  
[the *τὸ ἔργον*] of Christs Intercession.

Now what security doth this af-  
ford? for to be *saved* is more then to  
be justified, for it is the actuall posses-  
sing us of heaven. So then, doe but  
grant that Christs *Intercession* is as  
perfect a work in its kind, as Christs  
death is in its kind; and you must  
needs be saved. The perfection of  
Christs death, and the work thereof,  
wherein lay it (as on Christs part to  
be performed) but in this, that he  
should lay down a Ransome sufficient  
to purchase salvation for such and  
such persons as God would save? and  
so the perfection of it lies in the worth  
and *sufficiency* of it, to that end it was  
ordained for; it being a perfect sacri-  
fice in it selfe, *able* to purchase eternall  
redemption for us, and to make us *sal-*  
*vable* against all sinnes, and the de-

What secu-  
rity this af-  
fords.

Sect. 5. merits of them, and to give us *right* to Heaven: and had it wanted a grain of this, it had then been imperfect. Now then answerably, for intercession, the comfort of our soules is, that the proper work that lies upon Christ therein, is the compleat saving those very persons, and the *possessing* them of Heaven, this is the *τὸ ἔργον*, the proper work thereof. To outvie the demerits of our sinnes, was the perfection of his death; but to *save our souls* is the end and perfection of his Intercession; Our *sins* are the object of the one, and our *soules* of the other. To that end was intercession added to his death, that we might not have a *right* to Heaven in vain, of which we might be dispossessed. Now therefore upon this ground, if Christ should faile of our soules salvation, yea, but of any one degree of glory (purchased by his death to any soule) which that soule should want, this work of his would then want & fall short so much of its perfection. That place in *Heb. 7.* sayes not only that Christ will doe his utmost to save, but *save to the utmost.*

Object.

You may say, My infidelity & obstinacy may hinder it, though Christ doth what in him lies. Well,

Well, but intercession undertakes Sect. 5.  
the work absolutely: For Christ prays *Reff.*  
not conditionally in Heaven, *If men*

*shall believe, &c.* as we doe here on  
earth; nor for propositions only, but  
for persons; and therefore he prays  
to cure that very infidelity. Now as if  
a Physitian undertakes to cure a mad  
man (if he knows what he doth) he  
considers the madnesse of his Patient,  
and how he will teare off what is ap-  
plied, and refuse all Physick; he  
therefore resolves to deale with him  
accordingly, and so to order him as he  
shall not hinder that help which he is  
about to afford him; and so upon  
those tearms he undertakes the cure:  
even so doth Christ, when by inter-  
cession he undertakes to save us sin-  
ners; he considers us what we are, and  
how it is with us, what unbeliefe is  
in us, yet undertakes the matter; and  
so to save us is the scope and end of  
this his work, which if he should not  
accomplish, he after all this should  
not be a perfect Priest. It was the fault  
that God found w<sup>th</sup> the *Old Priesthood*,  
that it *made nothing perfect*, Heb. 7. 19.  
and therefore ver. 12. the *Law was*  
*changed*, and the *Priesthood was changed*

For Christ  
otherwise  
should not  
be as perfect  
a Priest in  
interceding  
as he was in  
dying.



Sect. 5. together with it, (as there you have it.) Now in like manner Christs Priesthood should be imperfect, if it made not the Elect perfect, and then God must yet seek for another Covenant, and a more perfect Priest; for this would be found faulty, as the other was. So then our comfort is, if Christ approve himselfe to be a *perfect Priest*, we *who come to God by him* must be perfectly saved. It is in this office of his Priesthood, and all the parts of it, as in his Kingly office: The work of his Kingly office is to subdue all enemies, to the last man, even fully to doe the thing, and not onely to have power, and to goe about to doe it: so as if there should be any one enemy left unsubdued, then Christ should not be a perfect King. The same holds in his Priestly office also; he should not be a perfect Priest, if but one soule of the elect, or those he intercedes for, were left unsaved. And this is indeed the top and highest consideration for our comfort in this argument, that Intercession leaves us not till it hath actually and compleatly saved us; and this is it that makes the Apostle put a further thing upon Intercession

tercession here in the Text, then up Sect. 5.  
on that other his *sitting at Gods right hand*. So as we are in this respect as  
sure of attaining unto the utmost glo-  
ry of our salvation, as Christ to have  
the full honour of his Priesthood. A  
man saved is more then justified; and  
Christ cannot reckon his work per-  
fect, nor himselfe a perfect Priest, un-  
till we are saved. *Who shall condemn?*  
*it is Christ that intercedes.*

Besides, the consideration of the  
nature and scope of this *work it selfe*,  
which Christ upon his honour of ac-  
quitting himselfe as a *perfect Priest*,  
hath undertaken; There is in the se-  
cond place a farther consideration  
that argues him engaged by a stronger  
obligation, even the losse of his owne  
honour, his office and all, if he should  
not effect salvation for those that  
come to God by him; so much doth it  
concerne him to effect it. Of all the  
works that ever he did, he is most en-  
gaged in this; it will not onely be the  
losse of a *businessse* which concerns him,  
and of so much work, but *himselfe* must  
be lost in it too: And the reason is,  
because that he intercedes as a *Surety*.  
He was not onely a *Surety on earth* in

§. 2.  
2. Demon-  
stration: It  
is one end of  
Christs life  
in Heaven.  
His honour  
engaged to  
effect.

Sect. 5. dying, (and so was to look to do that work throughly, and to be sure to lay down a price sufficient, or else himselfe had gone for it: he pawned in that work, not onely his honour, but even his life and soule to effect it, or lose himselfe in it) but he is a *Surety* now also in heaven *by interceding*. This you may find to be the scope of *Heb. 7. 22.* by observing the coherence of that *22. ver.* (wherein he is called a *Surety*) with *ver. 23, 24, 25.* that title and appellation is there given him, in relation unto this part of his office especially. And although it holds true of all parts of his office whatsoever, yet the coherence carries it, that *that* mention there of his being a *Surety*, doth in a more speciall manner refer unto his Intercession, as appears both by the words before and after: In the words before, (*ver. 21.*) the Apostle speaks of this his *Priest-hood which is for ever*; and then subjoynes, (*ver. 22.*) *By so much was Jesus made a Surety of a better Testament*: and then after also he discourseth of, and instanceth in his Intercession, and his continuing a Priest for ever in that work: So *ver. 23, 24, 25.* *Wherefore he is able to save to*

That Christ  
is a *Surety* as  
well by *in-  
terceding* as  
by *dying*.

the

the utmost, seeing he ever lives to make intercession: Yea, he is therefore engaged to save to the utmost, because even in interceding (for which he is said there to live) he is a Surety. Sect. 5.

He was a Surety on earth, and is a Surety still in heaven; onely with this double difference, which ariseth first from the different things which he undertook for then, whilst on earth, and for which now he undertakes in heaven: That on earth he was a Surety to pay a price so sufficient, as should satisfy Gods justice; which having paid, he was discharged (in that respect, and so far) of that Obligation, and his Bond for that was cancelled, but so as still he remains a Surety, bound in another obligation as great, even for the bringing to salvation those whom he dyed for; for their persons remained still unsaved, though the debt was then paid; and till they be saved, he is not quit of this Suretyship and engagement. And secondly, these two Suretyships doe differ also by the differing *Pawns* which he was engaged to forfeit by failing in either of these works: for the payment of our debt, his soule it selfe lay at

The difference of these two Suretyships.

Sect. 5. the stake, which he offered up for sin; but for the saving of the persons, all his honour in heaven lies at stake: *He lives to intercede*; he possesseth Heaven upon these tearms, and it is one end of his life; so that as he must have sunk under Gods wrath, if he had not paid the debt, ( his soule standing in our soules stead ) so he must yet quit heaven, and give over living there, if he brings us not thither. It is true, he intercedes not as a *Common person*, ( which relation in all other fore-mentioned acts he still bore; thus in his death he was both a Common person, and a Surety representing us, so as we died in him; so likewise in his Resurrection we arose with him, and in his Ascension we ascended, &c. but yet he intercedes not under that relation, namely, not as a Common person; ) for we must not, cannot be said to intercede in him, for this last work lay not upon us to doe. He doth it wholly for us indeed, but not in our stead, or as that which we should have done, though on our behalfe; for it being the last, the crowne of all his works of mediation, is therefore proper to him as Mediator, and his sole work,

work as such. Thus in like manner Sect. 5.  
the first work of Incarnation, and answerably the last of Intercession, in neither of these was Christ a Common person representing others, though a common Saviour of others in these; for the one was the foundation of all, the other the accomplishment of all, and so proper onely to himselfe, as Mediator. But although he intercedes not as a Common person, as representing us in what we were to have done for our selves, yet so as that other relation of a Surety is continued still in that work; he stands engaged therein as an Undertaker for us, and so as a Surety, intercedes: Such as *Jadab* was for *Benjamin*, Gen. 43. 9. *I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me beare the blame forever:* So sayes Christ for us. And therefore *Sponsio*, or undertaking for us, is by Divines made a great part of this his office. Now the consideration of this may the more secure us; for the more peculiarly and solely it is his work, the more his honour lies at stake, and the more he will set him-

L 5

selfe

Sect. 5. himselfe to effect it; yea, and being by way of Suretish<sup>p</sup>, it concerns him yet more neerly; for he hath engaged, (and if he should faile) might even lose that honour which he hath now in heaven.

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CHAP. V.

*The prevalency of Christs Intercession, and the powerfull influence it hath into our salvation: Demonstrated, first, from the greatnesse of Christ, and his favour with God.*

The prevalency of Christs Intercession, and the influence of it into our justification.

**T**HUS we have heard what matter of support to our faith (by way of evidence) this must needs afford, that Christ *intercedes*. Let us consider now, what further assurance will arise to our faith, from the *influence* which Christs Intercession must needs have, to effect and carry on our salvation to an assured issue. The work of Intercession being effectually to procure our salvation, and to continue the pardon of our sins, and hold us in favour with God: therefore the *influence*

ence and energie it hath herein, must needs lie in that *potency* and *prevallency* which th<sup>e</sup> is intercession of Christ hath with God, to obtain any thing at his hands for us, and so to continue his favour towards us. Now to raise up our apprehensions, how potent and prevalent this Intercession of Christ must needs be, let us consider both the *Person interceding*, namely, *Christ*; and the *Person with whom* Christ intercedes for this favour, which is *God*; the one th<sup>e</sup> Sonne, the other the Father; and so the *greatnesse* of Christ with God, and the *graciousnesse* of God to Christ, together with the *oneness* of wills, and *unity* of affections in them both: So that Christ will be sure to aske nothing which his Father will deny; and his Father will not deny any thing which he shall aske.

Demonstrated.

Now first for the *greatnesse* of Christ the Intercessor, that is, his *greatnesse* with God the Father. This is often urged in this Epistle to the Hebrews, to perswade confidence in us, in this very point in hand: thus Heb. 4. 14, 16. Seeing we have a [great] High-priest, let us come boldly:

I. From the greatnesse of Christs person, and his interest in God who intercedes.

And



Sect. 5. And whilst *Great* and *Priest* are thus joyned together, the more comfort and boldnesse we may have, the greater he is: For he is a *Priest* in relation to his dealing with God for our pardon; as he is a *Priest*, he deales in nothing else; and the greater the person is who useth his interest herein, the better, the sooner he will prevail. And he is there said to be *Great*, because great with God, in prevailing with him; and indeed so great, as it is impossible but he should prevaile. It was the greatnes of his person which did and doth put such an influence into his death, that it was (as you heard) a *price*, more then enough, to satisfie Justice, even to overflowing: And therefore *Who shall condemne? It is Christ that dyed*. And the greatnesse of his person must needs have as much influence to make Intercession prevalent. In a matter of intercession, the person that intercedes prevailes more then any other consideration whatsoever. We see what great friends doe procure oftentimes with but a word speaking, even that which money, no nor any thing else could have obtained. Now Christ must needs be

be great with God, in many re- Sect. 5.  
pects.

Demonstra-  
ted by three  
things :

First, in respect of the nearnesse of  
his alliance to him, He is the *naturall*  
Son of God, God of God, and there-  
fore certaine to prevaile with him.

1. The near-  
nesse of his  
alliance, that  
he is Gods  
*naturall Son*.

This is diligently still put in, almost  
in all places, where this part of his  
Priesthood (his *Intercession*) is men-  
tioned, in the Epistle to the *Heb*. So  
in the 4. of the same Epistle; ver. 14.  
*We have a great High-priest entred into  
the heavens, Jesus, [the Son of God.]*  
So *Heb*. 7. 25. and 28. ver. compared,  
the Apostle having said, ver. 25. that  
*He is able to save to the utmost, seeing he  
ever lives to make Intercession;* he doth  
ver. 28. devolve this ability of his to  
save (ultimately) upon his being the  
*Sonne*: thus in the 28. verje, in the end  
of that discourse, this is made as the  
Basis of all; [*The Law (saith he) makes  
men High-priests which have infirmity*]  
(which infirmity or disability of theirs  
is mentioned in opposition unto what  
he had just before spoken of the great  
ability of this our High-priest in his  
interceding, ver. 25. in those words,  
*He is [able] to save to the utmost.*)  
Those Priests whom the ceremoniall

Law

Sect. 5. Law made, (*Aaron* and his sonnes) are unable to save, they have infirmity: Now what is it in him that makes this difference, and him so able above what they were? *The word of the Oath makes the [Son]* (sayes he) *who is perfected* (as you have it in the Greeke, and margent) *for evermore.* He mentions this his Son-ship principally in relation to his Intercession, which there he had discoursed of. Intercession is a carrying on our salvation in a way of grace and favour, as his *death* was by way of *satisfaction*. And answerably it may be observed in the Scripture, that as the *all-sufficiency* of the *satisfaction* of his *death*, is still put upon his being God; and so upon the *greatnesse* of his *Person* considered in respect of his nature or essence, namely, his *God head*: So in like manner, that the *prevailency* of his *Intercession* is founded upon the *nearnesse* of his relation unto God, his *alliance* to him, and the *being* his *Sonne*. Thus for the first. When *Redemption* is spoken of, the *sufficiency* of the *price* is eminently put upon his *God-head*. [*The blood of God*.] Thus also *Heb. 9.* where when he had (*ver. 12.*) shewn how *Christ* had purchased

How great  
an influence  
this hath in-  
to Interces-  
sion to make  
it prevalent.

chased and obtained a perfect redemption, he then argues the sufficiency of it from his Godhead, ver. 13, 14. For if the blood of Bulls and of Goats, and the ashes of an Heifer, sprinkling the uncle in, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who [through the eternall spirit] offered himselfe, &c. The eternall spirit is his Godhead. Thus answerably when he speaks of the prevailing of his Intercession in Heaven, he puts it upon his Sonne-ship, [Jesus the Sonne,] he mentions the nearnesse of the relation of his person to God, as being that which draws with that great respect of favour and grace, he being by this great with God, as great in himselfe. All matters of Intercession are carried, we know, by way of favour: And therefore looke how prevalent in a way of merit, his being God makes his death in its kinde; no lesse prevalent doth his being the Sonne of God, make his Intercession in its kinde, namely, in a way of obtaining grace and mercy: yea, so prevalent of it selfe it is, that we might build upon it alone, even as much as upon his death. And indeed,

Christ

Sect. 5. Christ intercedes not only in the vertue and strength of his satisfaction, (though in that also) and of his obedience to his Father; but also in the strength of his relation as a *Sonne* who pleads his own grace and interest in God, as he is his *Sonne*; which is a consideration that doth alwaies *actually* exist and abide: Whereas his obedience (though perfect) was but once *offered up*, and its existence is but *virtuall*; but he continues a *Sonne* for ever, not virtually only, but actually. And therefore it is added in that seventh to the *Hebrews*, ver. *last*, that the *Gospell ordained the Sonne* [ *perfected for ever.* ] The meaning whereof is, that he is not only a Priest perfected in the time past by that perfect offering once made; but in that he is the Son, he remaines a *perfect Priest for ever*, for time to come: whom therefore no imperfection in his office, no failing or missing of his suits can befall. So as if it could be supposed that his obedience (because past so long agoe) might be forgotten; yet never this, that he is a *Sonne*: That for ever abides, and of it selfe were enough to prevaile. And how effectually must the  
inter.

intercession of such a Sonne be, Sect. 5.  
who is so great a Sonne of so great a  
Father, equall with him, and the ex-  
presse Image of his person? never any  
Sonne so like, and in so peculiarly a  
transcendent manner a Sonne, as the  
relation of Sonne-ship among men is  
but a shadow of it! Christ is *one* with  
his Father, as himselfe often speaks;  
and therefore if his Father should de-  
ny him any thing, he should then cease  
to be one with him, he must then *deny*  
*himselfe*, which God can never doe.  
He is in this respect [*the Beloved*] as  
he is called, *Ephes. 1. 6.* as on whom  
(originally and primarily) all the  
beames of Gods love doe fall. *Solo-*  
*mon* (the Type of Christ) was *the be-*  
*loved of God*, *2 Sam. 12. 24.* and had  
his name from thence, (nameiy) *Jedi-*  
*diab*, that is, *beloved of the Lord*: And  
to shew how beloved he was, God,  
when he came first to his kingdome,  
bade him *ask what he should give him*,  
*1 Kings, 3. 5.* Now the like God sayes  
to Christ when come first to his King-  
dome also, *Psal. 2. 8.* *Ask of me, and I*  
*will give thee*; namely, when he had set  
him as King on his holy hill, ver. 6. And  
of him he sayes, *This is my well-beloved*  
Sonne

Sect. 5. *Sonne in whom I am well pleased, beare him.* God bids us therefore and upon that respect to *beare him*; and that speech was but the eccho of his owne heart, in that he himselfe is so well pleased with him for this, that he is his Sonne, as he himselfe will heare him in every thing; yea, and is so pleased with him, as that although Christ had never dyed, nor obeyed the Law; yet simply, because he is his Sonne; he hath so full an acquiescencie of all desires in him, and complacencie of delights, that he could deny him nothing. How prevalent then must Christs intercession needes be, though there were nothing else to be considered?

That God had this consideration of his being his *Sonne*, when he ordained him a *Priest* to intercede, as that which would fit him for this work.

And that God had indeed this as one maine consideration, upon which he made him a Priest thus to intercede, those words doe testifie, Heb. 5. 5, and 6. *He that said unto him, Thou art my Sonne, this day have I begotten thee; As he saith also in another place, Thou art a Priest for ever, after the order of Melchisedech:* These latter words are not onely a Paraphrase (as I thinke) nicely to shew that

[Fit]

[He] that said, *Christ was his Sonne*, Sect. 5. said also, *He was a Priest*; but it is to shew the foundation of his call to that office. The great consideration that fitted him for it, was, that he was Gods Sonne; especially that fitted him for that part of his Priest-hood which was to remaine *for ever*, (of which that 110. *Psal.* and the Epistle to the *Heb.* do especially speak.) Neither is the meaning of the fore-cited place onely to shew, that in that he was Gods Sonne, it was his birth-right to be a Priest; so as if God would have any Priest at all, it must be he; and so upon that consideration, he that said to him, *Thou art my Sonne*, said, *Thou art a Priest*; and that being his right, he therefore called him to it, because he was *his Sonne*, (for according to the Law of Nature, the eldest in the family was to be Priest; and so Christ, even as God-man, being *the first-borne of every creature*, and the naturall first-begotten Sonne of God, had right to be the prime leader of that great *Chorus* in that eternall worship in heaven: ) That (I say) is not all the meaning of those words, nor all that God con-



Sect. 5. considered in it, when he thus ordained him to be a Priest; but he had a further and more peculiar respect unto this especiall part of his Priesthood, his *Intercession*, (as that clause *for ever* imports) as that which, he being his naturall Son, so neerly allied to him, would transcendently fit him, and give such an omnipotent prevalency and effectualnesse to his requests, that he would be the most absolute perfect Priest for ever, (in this respect) that could be: That as God himselfe is perfect, and his power irresistible, so his Priesthood through this relation might be perfect also, and his requests undeniable. Thus did God order it to strengthen our faith. And that indeed God did consider this relation of his to him to this very end, is evident by that of the 2. *Psal.* (out of which that saying [*Thou art my Son*] is cited) ver. 7, and 8. *Thou art my Son, this day have I begotten thee:* and what followes? *Ask of me, and I will give thee, &c.* He connects both these together, namely, *Intercession* (that part of his Priestly office of asking) with his Son-ship, for that is it which moveth God to grant all that he asks. God loves

loves Christ as he loves himselfe, and therefore can deny him nothing, as he cannot deny himselfe. And so by the way, this cleares the ground of the Apostles quoting those words of the 2. *Psal.* in the 5. to the *Hebrews*, as a prooffe of Christs call to the Priesthood, which Interpreters have been troubled how to make out; for (as you have seen) that speech [*Thou art my Son, ask, &c.*] is all one as if he had said, *Thou art a Priest*; and so was as fit and full a place to prove his being a Priest in the holy Ghosts intent, as is that other quoted with it, out of the 110. *Psal.* though uttered in more expresse words, *Thou art a Priest for ever*: Both speeches come to one, in both places; the holy Ghost especially aiming in both, at that part of his Priesthood in heaven, his Intercession; in the one speaking of him *after he is set upon Gods hill, as King*; (So *Psal.* 2. ver. 6.) and in the other, *after he is set down at Gods right hand*; (So *Psal.* 110. ver. 1, 2.) Yea, and this his favour with his Father, and Intercession alone, might have procured pardon for us sinners, but that Gods will was to have Justice satisfied.

And

Sect. 5. And secondly, he intercedes not

<sup>2</sup> His potency with God from his having been so obedient a Sonne.

onely as a Sonne, (and in that respect a Priest perfect enough for ever) but also as a *Sonne* who hath beene obedient to his Father, and hath done at his request, and for his sake, the greatest service for him, and the most willingly that ever was done: And you all know how much former services done, doe alwayes forward suits. In the 5. of the *Heb.* ver. 8, 9, 10. it is said, that *though he were a Sonne, yet learned he obedience, and thereby became perfect.* The Apostle had said in the verses before, that in respect of his being his Sonne, God had called him to this office, as one that was thereby sufficiently qualified to be a Priest that might prevaile; and yet in these verses he further addes, that though he was a Sonne, (and in that respect a Priest perfect enough) yet he was to be obedient also, and thereby yet to become in a further respect a perfect High-Priest also, even in respect of service done, and obedience performed. And so shews that he comes to have a further perfection and power of prevailing in his Priestly office added to that relation

tion

tion of Sonne-ship, spoken of ver. 5. Sect. 5.

And therefore it follows, that he *being thus become perfect*, namely, through his obedience, *he became Author of eternall salvation unto all them that obey him, called of God an High-priest for ever, &c.* That therefore which makes him yet more potent, (that he may be sure to prevaile) is his obedience, and service done; and this alone also were enough to carry any thing. And both these considerations of his Sonne-ship and Obedience, as giving an efficacy to his Intercession, you have also in that Heb. 7. from ver. 26. to 28. he had spoken of the power of Intercession, ver. 24, 25. how he was able to *save to the utmost*; and then in the following verses he shews the ground of it, first in his fore-past obedience, ver. 26. 1. *Active, For such an High-priest became us, who was [holy, harmlesse, undefiled.]* And such a Priest he was, and therefore able thus to save by his Intercession: For such an one who was holy, harmlesse, and no guile found in his mouth, what requests come out of such lips, must needs be accepted. Then, Secondly, he mentions his

*Passive*

Sect. 5. *Passive obedience, ver. 27. He offered up himselfe once, and thereby made so full a satisfaction, as he needed not to doe it but once; and in the strength of both these he intercedes: for to that purpose doth the mention of both these there come in. And then he addes that other which we before insisted on, that he is the Sonne, which follows in the next words, ver. 21. And accordingly you shall finde Christ himselfe urging this his obedience, as the foundation of all those his suits and requests for us that follow after. So in that last prayer, John 17. (which is as it were a pattern or instance of his Intercession for us in Heaven) I have glorified thee on earth, I have finished the work thou gavest me; ver. 4. And where-*

Two things to be distinctly considered in his obedience, and both making it prevalent with God.

as two things may be distinctly considered in that his obedience: 1. The worth of it, as a price in the valuation of Justice it selfe: 2. The desert of favour and grace with God; which such an obedience and service done for his sake, might in a way of kinnesse expect to finde at his hands: you may for your comfort consider, that besides what the worth of it as a price, w<sup>ch</sup> I shall urge in the next chap. might

might exact of Justice it selfe betweene two strangers ( as we use to say ) he having well paid for all that he asks ; he hath moreover deserved thus much grace and favour with his Father, in that this obedience was done for his sake and at his request ; and this it calls for even in way of remuneration and requitall as of one kindenesse with the like : That therefore his Father should heare him in all the requests that ever he should make, yea so transcendent was the obedience which he did to his Father, in giving himselfe to death at his request, (and it was done at Gods sole entreaty, *Loe I come to doe thy will* ) as he can never out-aske the merit of this his service. And (which may yet further encourage us herein ) hee hath nothing at all left to aske for himselfe simply, for he hath need of nothing. So that all his favour remaines entire, for to be laid forth for sinners, and employed for them : and then adde this thereto, that all he can aske for them, is lesse, yea farre lesse then the service hee hath done to God

M

comes

Scēt. 5. comes to; our lives, and pardon, and salvation, these are not enough; they are too small a requitall. So that besides his *naturall* grace, and interest which he hath with his Father, as he is his sonne, (which can never bee lessened) this his *acquired* favour by his *obedience* must needs make him prevail, seeing it can never be required to the full. Some Divines put so much efficacie in this, that they say, Christs very being in Heaven, who once did this service, and so putting God in minde of it by his very presence, is all that intercession, that the Scripture speakes of, so sufficient they thinke this alone to be.

CHAP.

## CHAP. VI.

*Secondly, the Prevalencie of Christs Intercession, demonstrated from the righteousness of the cause hee pleads even in Justice: How forcible the cry of his blood is, himself appearing to intercede with it.*

**B**ESIDES favour and grace in all these respects, he can and doth plead *Justice and Righteousnesse*, and is able so to carry it: so you have it, 1 John 2. 1. and 2. ver. *We have an Advocate with the Father, Jesus Christ [the righteous.]* An Advocate hath place onely in a cause of Justice, and this Christs Advocateship is executed by pleading his owne satisfaction: so it followes, *Who is a propitiation for our sinnes;* and can plead his owne righteousness so farre, that Justice it selfe shall bee faine to save the worst of sinners. He can turne Justice it selfe for them, and handle matters so, as Justice shall be as forward to save them as any other Attribute. So that if God be said to be righte-



Sect. 5. *ons in forgiving us our sins, if wee doe but confesse them, (as Chap. 1. of this 1 Epist. of John, ver. 9.) then much more when Jesus Christ the righteous shall intercede for the pardon of them, as he adds in the second ver. of the ensuing Chap. and this if he will be just. The worst Case hee will make a good one; not with colouring it over, (as cunning Lawyers do) or extenuating things; but with pleading that righteousness, which being put into the opposite ballance, shall cast it for thee, be there never so many sins weighed against it : Yea, and hee will be just in it too, and carry all by meere righteousness and equity.*

*This explicated.*

In the explication of this Branch, my purpose is not to insist upon the demonstration of that *all-sufficient fulnesse* that is in Christs satisfaction, such as may in justice procure our pardon and salvation, (because it will more fitly belong to another Discourse) but I shall absolve this point in hand by two things which are proper to this *head of Intercession.*

*First,*

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By two  
considerati-  
ons.

First, by shewing how that there is even in respect to Gods Justice a powerfull voice of *Intercession* attributed unto Christs *bloud*, and how prevalent that must needs be in the ears of the righteous God.

Secondly, especially when Christ himselfe shall joyne with that cry and *Intercession* of his bloud, himself in Heaven appearing and interceding in the strength of it.

For the first, the Apostle *Heb.* 12.24. doth ascribe a voice, an appeale, an *Intercession* unto the bloud of Christ in Heaven. *The blood of sprinkling* (sayes he) [*speakes*] *better things then the blood of Abel.* Hee makes Christs very blood and Advocate to *speake* for us, though Christ himselfe were silent; as hee sayes in another case, *Abel, though dead, yet speaketh*, *Heb.* 11.4. Many other things are said to *cry* in Scripture, (and I might shew how the cry of all other things doe meet in this) but Bloud hath the loudest cry of all things else, in the eares of the Lord of Hosts, the Judge of all the world, as he is in the 23. *vers.* of that 12. *Chap.* styled. Neither

1. How in  
Intercession  
and appeale  
to Gods Ju-  
stice is attri-  
buted to  
Christs  
blood.

Sect. 5. hath any cry the eare of Gods justice more then that of *blood*; The *voyce of thy brothers blood* (sayes God to *Cain*) *cries unto me from the ground*, Genesis 4 10. Now in that speech of the Apostle forecited, is the allusion made unto the blood of *Abel*, and the cry thereof: And hee illustrates the cry of Christs blood *for us*, by the cry of that blood of *Abel against Cain*, it *speakes better things then the blood of Abel*: And his scope therein is by an *Antithesis* or way of opposition, to shew, that Christs blood calls for *greater good things* to bee bestowed on us for whom it was shed, then *Abels blood* did for *evill things*, and vengeance against *Cain*, by whom it was shed. For looke how loud the blood of one innocent cries for justice against another that murdered him; so loud will the blood of one righteous (who by the appointment and permission of a supreme Judge, hath been condemned for another) cry for his release and non-condemnation, for whom hee dyed: & the more righteous he was, who

who laid downe his life for another, the louder still is that cry, for it is made in the strength of all that worth which was in him, whose blood was shed. Now to set forth the power of this cry of Christs blood with justice, let us compare it with that cry of *Abels* blood in these two things, wherein it will be found infinitely to exceed it in force and loudness.

First, even the blood of the wickedest man on earth, if innocently shed, doth cry, and hath a power with Justice against him who murdered him. Had *Abel* murdered *Cain*, *Cains* blood would have cryed and called upon Gods Justice against *Abel* but [*Abels blood*] (there is an emphasis in that) *Abels* who was a Saint, and the first Martyr in Gods Kalender; and so his blood cryes according to the worth that was in him. Now *precious in the sight of the Lord is the death of his Saints*; and the blood of one of them cryes louder then the blood of all Man-kinde besides. Now from this I argue, If the blood of a

This cry of his blood, illustrated by a two-fold comparison, with the cry of the blood of *Abel*, in all which it exceeds it.

**Sect. 5.** Saint cries so, what must the blood of the *King of Saints* (as Christ is called, *Rev. 15.*) then doe? If the blood of one member of Christs body, what will then the blood of the head, farre more worth then that whole body? how doth it fill Heaven and Earth with out-cries, untill the promised intent of its shedding be accomplisht? And (as the Antithesis carries it) look how the blood of *Abel* cryed for the ruine and condemnation of his brother *Cain*, so does Christs blood on the contrary for our pardon and non condemnation; and so much the lowder, by how much his blood was of more worth then *Abels* was. This was the *blood of God*; so *Acts 20. Who therefore shall condemn me?*

But secondly *Christs* blood hath in its cry here a further advantage of *Abels* blood attributed to it; For that cryed but from earth, *from the ground* where it lay shed, and that but for an answerable earthly punishment on *Cain*, as he was a man upon the earth, but Christs blood is carried up to Heaven: for as the High Priest carried

carried the blood of the Sacrifices into the Holy of Holies, so hath Christ virtually carried his blood into Heaven, *Heb. 9.12.* And this is intimated in this place also, as by the coherence will appeare. For all the other particulars, (of which this is one) whereto hee sayes the Saints are come, they are all in Heaven: *You are come* (sayes he, Verle 22.) *to the City of the living God, the Heavenly Hierusalem, and to an innumerable company of Angels, to the Church of the first born who are writ:en in Heaven, and to God the Iudge of all, and to the spirits of just men made perfect:* All which things are in Heaven, neither names he any other then such: And then adds [*And to the blood of sprinkling which speakes, &c.*] as a thing both speaking in Heaven, and besprinkled from Heaven, yea, wherewith Heaven is all besprinkled, as the Mercie-seat in the Holy of holies was, because sinners are to come thither. This blood therefore cries from Heaven, it is next unto God who sits Judge there, it cries in his very eares; whereas the cry of blood

**Seēt. 5.** from the ground is further off, and so though the cry thereof may come up to Heaven, yet the blood it selfe comes not up thither, as Christs already is. *Abels* blood cryed for vengeance to come downe from Heaven, but Christs blood cries us up into Heaven: like to that voice *Rev. 11. 12.* [*Come up hither:*] So *John 17. 24.* *Where I am, let them be,* for whom this blood was shed.

An explication in what sense Christs blood is said to cry.

But though this speaking, this voice, and intercession, be attributed to his blood, yet it is but in a Metaphoricall and improper (though reall) sense: as also that this blood is in Heaven, is spoken, though in a reall, yet not in a proper sense. Some Divines of all sides, both Popish and Protestant, would make the whole work of Intercession, to be onely Metaphoricall. It is true indeed, the voice and intercession of his blood apart considered, is but Metaphoricall, (I grant) and yet reall; such a voice as those groanes are that are attributed to the whole creation, *Rom. 8. 22.* But Intercession as an act of Christ himselfe, joyned with this voice of his

his blood, is most properly and true- Sect. 5.  
ly such.

Therefore in the second place, 2. Confide-  
ration ; adde to this Christs owne inter-  
cession also, which was the se- Christ him-  
selfe living  
and joyning  
with the cry  
of his blood  
how preva-  
lent it must  
needs be. cond thing propounded, that Christ  
by his owne Prayers seconds this  
cry of his blood : that not only the  
blood of Christ doth cry, but that  
Christ himselfe being alive doth  
joyne with it : how forcible and  
prevalent must all this bee suppo-  
sed to bee ? The blood of a man  
slaine doth cry, though the man  
remaine dead ; even as of *Abel* it  
is said, (though to another pur-  
pose) *that being dead he yet speaketh,*  
*Heb. 11.* but Christ liveth and ap-  
peareth : *Vivit, & in caelum caelo-  
rum venit* ; He follows the suit, pur-  
sues the hue and cry of his blood  
himselfe. His being alive, puts a life  
into his death. It is not in this as it  
was in that other, the first *Adams*  
sinne and disobedience. *Adam* al-  
though he himselfe had been annihila-  
ted when he dyed, yet he having  
set the stocke of our nature a go-  
ing in propagation of Children,  
his sinne would have defiled and

con-



Sect. 5.

condemned them to the end of the world, and the force of it to condemne is neither furthered nor lessened by his subsisting and being, or his not being : it receives no assistance from his personall life, one way or other. And the reason is, because his sinne condemnes us in a naturall and necessary way : But the death of Christ and his blood shed, these saving us in a way of grace and favour unto Christ himselfe and for his sake, that very being alive of Christ, that shed this blood, adds an infinite acceptance to it with God, moves him the more to heare the cry of it, and to regard it. In a matter of favour to be done for the sake of another man, or in a suit, or matter of justice that concerns ano her, who is interested in it, that mans being *in vivo*, his being alive, puts a life into the cause. If *David* would have respect to *Jonathan* (when dead) in his children, he would much more if himselfe had been alive. God made a Covenant with *Abraham*, *Isaac*, and *Jacob*, to remember their seed after them ; And why ? They are  
 alive,

alive, and were to live for ever; and though dead, shall rise againe. So Christ reasoneth from it, *Matth.* 22. 32. *I am the God of Abraham, Isaac, and Jacob : God is the God of the living, (sayes he) and not of the dead : and so, though Abraham be ignorant of his children (as the Prophet speaks) and should not intercede for them, yet because Abrahams soul lives, and is not extinct, (as the Sadduces thought) but shall live againe at the Resurrection ; therefore God remembers and respects his covenant with them; for he is a God of the living, and so his Covenant holds with them whilst they live. The old covenant of the first Testament ran in the names of Abraham, Isaac, and Jacob, [The God of Abraham, Isaac, and Jacob] but this new covenant runnes in the name of Christ, The God and Father of our Lord Iesus Christ; so Eph. 1. 3. and so he becomes our God and our Father in him. And God being thus our Father, because Christs Father, and Christ (in whose name the Covenant runs) being alive, and God by Covenant the God of a living, not  
of*

Sect. 5. of a dead Christ ; This therefore works effectually with him to respect his blood & hear the cry of it; and this, though Christ were absent, much more then when he is present also, and on purpose *appeareth in the presence of God for us* ; as it is *Heb. 9. 24.* He is alive, and so, able to follow his own suit, and will be sure to see to it , and to second the cry of his blood, if it should not be heard.

To illustrate this by the helpe of the former comparison begun; If as *Abels* blood cries , so also it proves that *Abels* soule lives to cry; that both his cause cries and himselfe lives to follow it : So that the cry of *Abels* blood is seconded with the cry of *Abels* soule that lives, how doubly forcible must this needs be ? And thus indeed you have it, *Rev. 6. 9.* where it is said that [*the soules*] of them which were slaine for the testimony which they held, [*cryed*] with a loud voyce, saying, *How long, O Lord , holy and true, dost thou not avenge our blood ?* Yea, see that not onely their blood cries, but their soules live, and live to cry. And it is not spoken Metaphorically of their soules,

soules, but what is truly done by Sect. 5.

them now in heaven, it being mentioned to shew how and by what God was moved to bring vengeance on the Heathenish Empire of Rome that had shed their blood. Now not only Christs Soule (as theirs) lives to cry, but his whole person; for he is risen againe, and lives to intercede for ever. In the Rev. 1.v.18. Christ appearing to John, when hee would speake but one speech that should move all in him, he sayes but this, *I am he that liveth, and was dead, and dyed for thee.* And whose heart doth it not move, to read it with faith? and doth it not move his Father (think you) who was the chiefe cause and motioner of his death) to think, *My Sonne that was dead, and dyed at my request for sinners, is now alive againe, and liveth to intercede, and liveth to see the travaile of his soule fulfilled and satisfied?* God pronounceth this upon it in that 53. of Isa. v. 10. *By his knowledge (or faith in him) shall he justifie many; even as many as he dyed for. Who then shall condemne? Christ that was dead is alive, and liveth to intercede.*

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## CHAP. VIII.

*Thirdly, The prevalencie of Christs intercession, and of his grace with his Father, demonstrated from the greatnesse and absolutenesse of his power, to doe what ever he askes.*

3.  
From the great power over all things that God the Father hath put into his hands, and therefore will deny him nothing.

A Third demonstration both of Christs greatnesse with God, and his power to prevaile for us, is taken from this, that God hath put all power into his hand, to do what ever he will, hath made him his King to doe what pleaseeth him either in Heaven, Earth, or Hell; yea, to doe all that God himselfe ever meanes to doe, or all that God desires to doe: And certainly if his Father hath been so gracious to him as to bestow so high and absolute a soveraignty on him, as to accomplish and effect what ever hee meanes to doe, surely his purpose was never to deny Christ any request, that he should after this make: he would never have advanced the humane nature to that absolutenesse else. Those two great Monarchs made great grants and largesses, the

the one to *Esther*, the other to *He- Secd. 5.*  
*rodias* daughter ; but yet they were  
limited to the halfe of their King-  
domes : so *Marke* 6. and *Esther* 5.  
6. and the royall power in their  
Kingdomes, they meant still to re-  
taine and reserve wholly to them-  
selves : But God having placed  
Christ on his Throne, bids him aske  
even to the whole of his Kingdom,  
for God hath made him a King, sit-  
ting on his Throne with him, not  
to share haives, but to have all  
power in heaven and earth ; *he hath*  
*committed all judgement to the Sonne,*  
to save and condemne whom  
ever he will ; and so farre as the  
Kingdome of God goes, or is ex-  
tended he may doe any thing. So  
*John* 5. 21. *As the Father raiseth up*  
*the dead, so the Son quickneth whom*  
*he will, for as the Father hath life in*  
*himselfe, so hath he given to the Son*  
*to have life in himselfe, ver. 26. and*  
*hath in like manner given authority*  
*to execute judgement also, as the Son*  
*of man, (namely of himselfe) vers.*  
*27. as he had said, He had given him*  
*to have life in himselfe, Verse 26.*  
(not dependently, as wee have,  
but

Sect. 5. but independently) so to execute judgement also, *ver. 27.* So that Christs will is as free, and himselfe as absolute a Monarch and King of himselfe, as God himselfe is. He indeed hath it not *à seipso*, but *in seipso*, not *à seipso* originally, but from his Father, but *in seipso* independently.

Though  
Christ as  
King can  
command  
all things,  
yet to ho-  
nour his Fa-  
ther he in-  
tercedes for  
what him-  
selfe com-  
mands.

Now then, if hee who is King, and may and doth of himselfe command all that is done, as absolutely as God himselfe doth, (I speak in respect of the execution of things downward, by second causes) if he, over and above, to honour his Father, will aske all that himselfe hath power to doe, what will not be done? *Qui rogat, & imperare potest*, He that can, and doth command what ever hee would have done, and it is straight done; if hee shall ask and intreat, what will not be done? As a King who sues for Peace, backt with a potent Army which is able to win what he intreats for, must needs treat more effectually: So doth Christ sue for every thing, with power to effect it. Remember that hee is said here in  
the

the Text, first to be at Gods right hand, and then to intercede. Hee treats the salvation of sinners, as a mighty Prince treats the giving up some Towne to him, which lyes seated under a Castle of his, which commands that Towne : he stands treating with the Governour, having his Ordnance ready for the battery, and to bring all into subjection, as 2 Cor. 10. 4. And this is a consideration that God himself tooke, in that 2. Psalm. when hee made him that promise, (*Aske and I will give thee*) why hee made so large a grant : He had said before, ver. 6. *I have set my King upon my holy hill of Sion*, (which made him (one would thinke) past asking) and above the condition of an Intercessour. Now God sayes of him, He is *My King*, not in respect of his commanding God, (that were blasphemy to thinke) but it is spoken in respect of commanding all below him. God having set him in his Throne, to doe as much as hee himselfe would (or meanes) to have done, sayes, He is my King to rule all, not so much under me, as for me, and

That this is a consideration upon which God denies him nothing.



**Sec. 5.** and in my stead ; yet absolutely, and in himsele, *The Father judgeth no man.* Now when the Father had first made and constituted him thus great a King, then hee bids him Aske, to whom hee had first given this absolute power to command. We may (without blasphemy) say of this God-man, that God hath (not onely not the heart, as being his Father, but) not the power to crosse any thing he doth. Thus saith he God unto him. Onely hee (who in respect of this his power is to be honoured as the Father, as *John 5. 23.* yet) to honour his Father, who gave this power originally to him as Mediatour ; He is to aske for that which of himsele he yet can doe. And therefore (sayes God) though thou art a King, (so *Verse 6.*) and all my Kingdome, even the utmost ends of the earth are thine inheritance by a naturall right, now that thou art my Sonne, (as *verse 8.*) yet because thou art *My King*, of my appointing, and *I have set thee on the Throne*, (as the word is, *verse 6.*) and (*thou art my Son, and I have begotten thee*) therefore

fore acknowledge my grant in all, Sect. 5.

*Aske of me, and I will give thee the utmost ends of the earth for thy inheritance* : I cannot deny thee, but I would have thee aske ; And therefore Christ asks. Yet still withall remember, that he asks, who can command the thing to be done: and yet as he must aske ere the thing be done, so if hee aske, it must needs bee granted. These are the termes betweene this Father and this Sonne ; ( who in a word ) had not beene so great a Father, if hee had not had a Son thus great, that himselfe could not deny what this Son would have done : it is for his owne honour to have such a Son : So John 5. 23. *That they might honour the Sonne, as they honour the Father*, therefore *All judgement is committed to him*. Now then if hee who hath so much power, will joine the force of intreaty with a Father that so loves him ; if he who is *The Word of his Father*, that commands, creates, and upholds ail, as Heb. 1. [*He spake, and it was done*] if he will become a Word to his Father, and speake a word for us,  
and

Sect. 5. and aske all that he meanes to doe;  
how forcible will such words  
bee?

How forcible  
Christ's  
prayers and  
intercession  
must needs  
be by an in-  
terference fro  
the preva-  
lencie of  
ours.

Therefore observe Christs man-  
ner of praying, *Ioh. 17.* (which pray-  
er is a plat-form of Intercession in  
Heaven) *v. 24* [*Father I will*] *that*  
*they whom thou hast given me, be where*  
*I am.* He prayes like a King, who  
is in joynt commission with God.  
If God puts that honour upon our  
prayers, that wee are said to *have*  
*power with God*, as *Jacob, Hos. 12. 3.*  
that if God bee never so angry, yet  
by *taking hold of his strength*, wee  
hold *his hands*, as *Esay 27. 5.* that  
God cries out to *Moses*, like a man  
whose hands are held, *Let me alone,*  
*Exod. 32. 10.* yea that he accounts  
it as a *command* and a *Mandamus*,  
so he styles it, *Esay 45. 11.* [*Com-*  
*mand ye me*] so unable is he to goe  
against it. Then how much more  
doth J<sup>h</sup>us Christs Intercession bind  
Gods hands, and command all in  
Heaven and earth? Therefore *Zach.*  
*1.* you have Christ *the Angel of the*  
*Covenant*, brought in interceding  
with the Father for his Church,  
and hee speakes abruptly as one  
full

full of complaints, and in an ex-  
postulating way, [*O Lord of Hosts,  
how long, wilt thou not be mercifull to  
Hierusalem and the Cities of Judah?*]  
and ver. 13. *Zachary* saith that he ob-  
served, that the *Lord answered the  
Angel with good words and comfor-  
table.* God was faine to give him  
good words (as we use to say) that  
is, words that might pacifie him as  
words of comfort to us, so good  
words in respect to the Angels com-  
plaint. And you may observe, how  
in the answer God returnes upon  
it, (which he bade *Zachary* write)  
God excuseth it (as it were) to  
Christ, that his Church had been  
so long and so hardly dealt withall;  
as if beyond his intention, he layes  
the fault on the instruments, *I was  
but a little displeased, but they helpt  
forward the affliction, ver. 15.* This is  
spoken and carried after the man-  
ner of men, to shew how tender  
God is of displeasing Christ our In-  
tercessor: that when Christ hath (as  
it were) beene a long while silent,  
and let God alone, and his people  
have been ill dealt withall; he on the  
sudden in the end intercedes & co-  
plains

Sec. 5. plaines of it, and it is not only instantly redressed, but excused for times past, with *good words, and comfortable words*. Christs father will not displease him, nor goe against him in any thing.

A farther  
explication  
of this de-  
monstration

Now that you may see a reason of this, and have all cavils and exceptions taken away, that may arise against this; and how that there is an impossibility that it should bee otherwise: know, that this Father and this Sonne, though two Persons have yet but one will betweene them, and but one power betweene them, (though the Son *ad extra* outwardly executes all) John 10. 30. *My Father and I are one; that is, have but one and the same power to save you, and one minde and will: So also, John 5. 19. the Sonne can doe nothing of himselfe, but what he sees the Father doe, and what ever he doth, the same the Father doth also: they conspire in one, have one power, one will: and then it is no matter though God commit all power to the Son, and that the Sonne though hee hath all power, must ask all of the Father,*  
for

for to be sure what ever he asks, the Sect. 5.

Father hath not power to deny; for they have but one will and power.

They are one; so as if God deny him, he must deny himselfe, which the Apostle tells us he cannot doe,

2 Tim. 2. 13. And so in the same sense that God is said *not to have power to deny himselfe*; in the same sense it may be said, he hath not power to deny Christ what he asks.

Therefore God might well make him an absolute King, and be-trust him with all power; and Christ might well oblige himselfe, notwithstanding this power, to aske all that he meanes to doe; for they have but one will and one power, so as our salvation is made sure by this on all hands. [*I come not to doe my will, but the will of him who sent me; and his will is, that I shall lose none of all those whom hee hath given me,*]

Iohn 6. 38. 39. And therefore who shall condemne? It is Christ that inter-cedes. As who shall resist Gods will? (as the Apostle speakes) so who shall resist or gaine-say Christs Intercession? God him-  
selfe cannot, no more then hee

N

can

Sect. 5. can gaine-say or deny himselfe.

## CHAP. VIII.

*The potencie and prevalencie of Christs Intercession, demonstrated from the graciousnesse of the Person with whom he intercedes, considered first as he is the Father of Christ himself.*

Thereadi-  
nesse in  
God to  
hear Christ  
for us.

**V**VE have seene the great-  
nesse of the Person inter-  
ceding, and many considerations  
from thence, which may perswade  
us of his prevailing for us. Let us  
now in the next place, consider the  
*graciousnesse of the Person, with whom*  
he intercedes, which the Scripture  
for our comfort herein doth di-  
stinctly set before us, to the end that  
in this great matter, our joy and se-  
curity may every way be full. Thus  
in that 1 *John* 2.1. when for the  
comfort and support of Beleevers,  
against the evill of the greatest sins  
that can befall them after conver-  
sion, the Apostle mindes them of  
Christs Intercession in those words,  
*If any man sin, we have an Advocate,*  
*Jesus Christ the righteous : mentio-*  
ning

ning therein the power and prevalence of such an Advocate, through his own *righteousnesse*: But yet over and above all this, the more fully to assure us of his good successe herein for us, he also adds, [*An Advocate with the Father.*] He insinuates and suggests the relation and gracious disposition of him, upon whose supream will our case ultimately dependeth, [*The Father*] as affording a new comfort and encouragement, even as great as doth the *righteousnesse* & power of the Person interceding. He sayes not, [*With God onely*] as elsewhere, but [*With the Father.*] And that his words might afford the more full matter of confidence, and be the more comprehensive, and take in all, he expresseth not this relation of God limitedly, as confined to his Fatherhood, either unto Christ onely, or us alone: He sayes not onely [*An Advocate with his Father,*] though that would have given much assurance, or [*With your Father*] though that might afford much boldnesse; but indefinitely he saies [*With the Father,*] as intending



Sect. 5.

to take in both; to ascertain us of the prevailing efficacie of Christs Intercession, from both. You have both these elsewhere more distinctly, and on purpose, and together mentioned, *John 20.17. I goe to my Father, and your Father*, sayes Christ there: And it was spoken after that all his Disciples had before forsaken him, and *Peter* denied him; when *Christ* himselfe would send them the greatest cordiall that his heart could utter, and wrap up the strongest sublimation of comforts in one pill; What was it? Go tell them, (sayes he) not so much that I have satisfied for sinne, overcome death, or am risen, but that I *Ascend*: For in that which Christ doth for us being ascended, lyes the height, the top of our comfort. And whereas he might have said, (and it had been matter of unspeakable comfort) I ascend to heaven, and so where I am, you shall be also; yet he chooseth rather to say, [*I ascend to the Father,*] for that indeed contained the foundation, spring and cause of their comfort; even that relation of Gods, [*his Fatherhood*]

with

In that hee  
is both the  
Father of  
Christ, and  
also our Fa-  
ther.

with which Christ was to deale after his ascending, for them. And because when before his death hee had spoken of his going to his Father, their hearts had beene troubled, *Iohn 14.28.* they thinking it was for his owne preferment onely, (as Christs speech there implies they did) therefore he here distinctly addes, *I ascend to my Father and your Father, to my God and your God.* He had in effect spoken as much before, in the words foregoing, *Goe tell my Brethren*, but that was onely *implicitly*; therefore more plainly and *explicitly* hee sayes it, for their further comfort, [ *I goe to my Father, and your Father.* ] And consider, that Christ being now newly risen, and having as yet not seene his Disciples, and being now to send a message, his first message, a Gospell of good tidings to them, (and that in a brieve sentence) by a woman; hee chooseth out this as the first word to be spoken from him now, when he was come out of the other world, at their first heare-say of his returne, he utters forth at once, the bottome,

Sect. 5. the depth of all comfort, the summe of all joy; then which the Gospell knowes no greater, nor can goe higher : So as if Christ should intend now at this day to send good newes from Heaven to any of you, it would be but this, I am here an Advocate, interceding with my Father, and thy Father. All is spoken in that. Even [*He*] could not speak more comfort, who is the God of comfort. Now therefore let us apart consider these two relations, which afford each of them their proper comfort and assurance; both that Christ is ascended, and intercedes with *his* owne Father; and also with *Our* Father : and therefore how prevailing must this Intercession be?

1. That  
Christ in-  
tercedes  
with his Fa-  
ther.

First, Christ intercedes with his Father, who neither will nor can deny him any thing. To confirme this, you have a double Testimony, and of two of the greatest witnesses in Heaven : both a Testimony of *Christs* owne, whilst he was on Earth; and Gods owne word also declared, since Christ came to Heaven. The 1. in the 11. of *John*, whilst

whilst Christ was here on earth, and Sect. 5.  
had not as then fully performed that  
great service which hee was to fi-  
nish, which since he having done, it  
must needs ingratiate him the more  
with God his Father. When *Laza-  
rus* was now foure dayes dead,  
*Martha*, to move Christ to pittie  
her, first tells him, that if hee had  
been there before her brother dyed,  
that then he had not dyed: and then  
(as having spoke too little) shee  
adds, yea thou canst (if thou plea-  
sest) remedie it yet. *But I know*  
(sayes she, *ver. 22.*) *that even now*  
(though he be so long dead) *what e-  
ver thou wilt aske of God, God will give*  
*it thee.* Here was her confidence in  
Christs intercession, though this  
were a greater worke then ever yet  
Christ had done any. And Christ  
seeing her faith in this, hee con-  
firmes her speech when he came to  
raise him, and takes a solemne oc-  
casion to declare, that God had ne-  
ver denyed him any request that  
hee had ever put up to him,  
first thanking God particularly  
that hee had heard him in this,  
*Verse 41. Father I thanke thee, that*

Sect. 5.

*thou hast heard me.* He had (it seems) prayed for the thing at her entreaty; and now, before the thing was done, he (being assured his prayer was heard) gives thanks; so confident was hee of his being heard. And then secondly, shews upon what this his confidence at this time was grounded, his constant experience that God had never denied him any request; for it followes, *ver. 42. And I know that thou hearest me alwaies,* (& therefore was so bold, as to expresse my confidence in this, before the thing was done) *but because of them who stood by, I said it.* As if hee had said, Though I gave this publick thanks for being heard onely in this one miracle, and at no time the like so publickly; yet this is no new thing, but thus it hath beene alwaies hitherto, in all the miracles I have wrought, and requests I have put up, which made mee so to give thanks before-hand: and this is not the first time that God hath heard me thus; which I speake, that they might beleieve. Thus he was never denied on earth, from  
the

the first to the last. For this was one of his greatest miracles, and reserved unto the last, even a few dayes before his crucifying. Sect. 5.

And now he hath performed the service designed him, and is comē to heaven, let us secondly heare God himselfe speake, what he meanes to doe for him. You heard before, when hee came to Heaven, what God said to him, and how he welcomed him with a [*Sit thou at my right hand, till I make thine enemies thy foot-stool:*] And before Christ opened his mouth first to speak a word, by way of any request to God, (which was the office that he was now to execute) God himselfe prevented him, and added, [*Thou art my Sonne, this day have I begotten thee: Aske of mee, and I will give thee, Psal. 2. ver. 28.*] He speakes it at Christs first coming up to Heaven, when he had his King on his holy hill, as ver. 6. Christ was new glorified, which was a new begetting to him, *To day have I begotten thee:* And this is, as if hee had said, I know you will aske mee now for all that

N 5                      you

Sect. 5. you have dyed for ; and this I promise you before-hand , before you speake a word, or make any request unto me , you shall aske nothing but it shall be granted ; and this I speake once for all, as a boone and a grace granted you upon your birth-day, as the solemnest celebration of it (for such was his Resurrection, and Ascension, and sitting at Gods right hand) *This day have I begotten thee ; Aske of me and I will give thee.* So full of joy was his Fathers heart, that he had his Sonne in Heaven with him , whom he had begotten from everlasting, and ordained *to this glory* , who was lately dead , and in a manner lost , and therefore now (as it were) new begotten. Gods heart was so full, that he could not hold from expressing it in the largest favours and grants. And whereas Kings upon their owne birth-dayes, use to grant such favours to their favourites : So *Herod* on his birth-day to the Daughter of *Herodias*, promised wth an oath to give her whatsoever she would aske, *Matth. 14. 7.* God himselfe having no birth-day,  
nor

nor being of himselfe capable of it, Sect. 5.  
yet having a Sonne who had, hee  
honours him with that grace upon  
that day; and if *Queene Esther*  
(a Subject, yea, a slave in her origi-  
nall condition) was so prevalent  
for the Jewes her People and Nati-  
on, when their case was desperate,  
and when there was an irrevocable  
decree past (and that not to be al-  
tered) for their ruine and destructi-  
on, then what will not Christ (so  
great a Sonne, even equall with  
his Father) prevaile for, with his  
Father, for his brethren? Be their  
case, for the time past, never so de-  
sperate, bee there never so many  
threatnings gone out against them,  
never so many presidents and ex-  
amples of men condemned before  
for the like finnes, and the like case,  
yet Christ can prevaile against  
them all.

CHAP.



## CHAP. IX.

*The potencie of Christs intercession, demonstrated, in that he intercedes with God who is Our Father. How Gods heart is as much inclined to heare Christ for us, as Christ is to intercede.*

SEcondly, Christ is an Advocate for us with *Our Father*: You may perhaps thinke there is little in that; but Christ puts much upon it; yea so much, as if that God would however grant all that Christ himselfe meanes to aske, whether Christ asked it or no. This you have expressly in *John 16.26,27. At that day (sayes Christ) you shall aske in my name, and I say not to you, that I will pray the Father for you; for the Father himselfe loveth you.* To open this place, where he sayes [ *at that day;* ] The day he meanes through this whole Chapter, is that time when the Holy Ghost should be shed upon them: for throughout his discourse, hee still speakes of the fruites of his Ascension, and

and of giving the Comforter, which was done upon his ascending, and was the first fruits of his Priestly office in Heaven. Thus *Peter* informs us, *Acts* 2. 33. *Hee being* (sayes he) *exalted by the right hand of God, and having received* (namely by asking, *Aske and I will give thee*) *of the Father the promise of the holy Ghost, he hath shed forth this, which you now see and heare.* Now of that time, when he shall be in Heaven, he sayes, *I say not that I will pray for you* : which is not meant, that Christ prays not for us in Heaven, but rather those very words are the highest intimation, that hee would and doth pray for us, that can be. When men would most strongly intimate their purpose of a kindnesse they mean to do for one, they use to say, [I do not say that I love you, or that I will doe this or that for you;] which is as much as to say, I will surely doe it, and doe it to purpose. But Christs scope here is, as in the highest manner to promise them that he would pray for them; so withall, further to tell them for their more abundant assurance

Sect. 5. assurance and security, that besides their having the benefit of his prayers, *God himselfe so loves them* of himselfe, that indeed that alone were enough to obtaine any thing at his hands, which they shall but aske in his name; so as he needs not pray for them, and yet he will too. But now in case that he himselfe pray for them, and they themselves in his name, and both unto a Father, who of himselfe loveth them, and who hath purposed to grant all, before either he or they should aske; what hope must there needs be then of a good successe? This is both the meaning of this place, and a great truth to be considered on by us, to the purpose in hand: That it is the meaning of the place, the manner of Christs speech implies, [*I say not that I will pray the Father for you, for the Father himselfe loveth you.*] It is such a speech as Christ used upon a cleane contrary occasion, *John 5. 45. Doe not thinke* (sayes he) *that I will accuse you to the Father, there is one who accuseth you, even Moses, &c.* He there threatens the obstinate  
and

and accursed *Pharisees* with condemnation : Never stand thinking that it is I (sayes hee) who am your onely enemy and accuser, that will procure your condemnation, and so prosecute the matter against you meerely for my own interest ; no, I shall not need to doe it: though I should not accuse you , *your owne Moses in whom you trust* , hee is enough to condemne you , he will doe your errand sufficiently , you would be sure to be damned by his words and sayings ; I shall not need to trouble my selfe to come in and enter my action against you too , *Moses* and his Law would follow the suit , and bee enough to condemne you to Hell. So as this Speech doth not imply that Christ will not at all accuse them ; no, he meanes to bring in his action against them too : for he after sayes, *if he had not spoke to them, they had had no sinne* , and therefore hee meant to bring the greatest accusation of all. Now in an opposite (though parallel) speech here, to comfort his Disciples, he sayes [ I say not that I will pray for you ] that God

may

Sect. 5. may save you, I who your selves shall see will dye for you, I say not that I will pray for you, not I. But though I speake this to insinuate in the highest manner, that I will; (for if I spend my blood for you, will I not spend my breath for you?) yet the truth is, that the case so stands, that but for Gods own ordination, I should not need to doe it, *for the father himselfe loves you*: (that is) the Father of his own motion, and proper good will taken up of himselfe towards you, and not wrought in him by me, doth love you, and beares so much love to you, as hee can deny you nothing, for hee is *your Father* as well as mine. How much more then shall you be saved, when I shall strike in too, and use all my interest in him for you? Christ on purpose useth this speech, so to dash out of their hearts that conceit which harboureth in many of ours who looke upon God in the matter of Salvation, as one who is hardly intreated to come off, to save sinners, and with whom Christ (through the backwardnesse of his heart) hath so much adoe; and we

we are apt to thinke that when hee doth come off to pardon, he doth it only and meerly at Christs entreaty, and for his sake, having otherwise no innate motion in himselfe sufficient to encline his heart to it ; but that it is in this transaction by Christ with him, as a Favourite procures a pardon for a Traitor, whose person the King cares not for ; only at his Favourites suit and request hee grants it, which else he would never have done. You are deceived, sayes Christ, it is otherwise: my Fathers heart is as much towards you, and for your salvations, as mine is : Himselfe of himselfe loveth you. And the truth is, that God took up as vast a love unto us of himselfe at first as ever he hath borne us since : and all that Christ doth for us, is but the expression of that love which was taken up originally in Gods owne heart. Thus we finde, that out of that love he gave Christ for us : So *John 3.16. God so loved the world (of elect) that he gave his onely begotten Sonne to dye, &c.* Yea, **CHRISTS** death was but a meanes to commend or set forth  
that

Sect. 5. *that love of his unto us : So Rom. 5. 8. it was God also that did himselfe give the persons unto Christ, and under-hand set him on worke to mediate for them : God was in Christ reconciling the World to himselfe : Hee onely used Christ as his Instrument to bring it honourably about. All the Blessings he means to give us, he first purposed, and intended in himselfe : (so Ephes. 1. 3. 5. 9. 11. compared) out of the good pleasure of his will, yet [in Christ] (as it is added there) as the meanes through which he would convey them : yea, Christ addes not one drop of love to Gods heart ; onely he drawes it out, he brocheth it, and makes it flow forth, whose current had otherwise been stopt. The truth is, that God suborned Christ to beg them on our behalfe for an honourable way of carrying it, as also to make us prize this favour the more ; so as his heart is as ready to give all to us, as Christs is to ask, and this out of his pure love to us.*

The Intercession therefore of Christ must needs speed, when Gods heart

heart is thus of it selfe prepared to us. In *Esay 53.10.* it is said, *The pleasure of the Lord shall prosper in his hand*: If our salvation be in Christs hand, it is in a good hand; but if it be the pleasure of the Lord too, it must needs prosper. It is said of our hearts and prayers, that *Hee prepareth the heart, and heareth the prayer*; much more therefore when his owne heart is prepared to grant the suit, will hee easily heare it. When one hath a minde to doe a thing, then the least hint procures it of him: So a father having a minde to spare his childe, he will take any excuse, any ones mediation, even of a servant, a stranger, or an enemy, rather of none. Now when Christ shall speake for us, and speake Gods owne heart, how prevalent must those words needs be? *Dauids soul longing to go forth unto Absalom, (2 Sam. 13. ult.)* whom notwithstanding (for the honour of a Father, and a Kings State-policy, and to latisfie the world) he had banisht the Court for his treason; when *Joab* perceived it, that the kings heart was towards *Abjalon,*



Sect. 5. *lom*, (*Cha. 14. 1.*) and that the King onely needed one to speake a good word for him, he subornes a woman, a stranger (no matter whom, for it had been all one for speeding) with a made tale to come to the King; and you know how easily it tooke and prevailed with him, and how glad the Kings heart was of that occasion: even so acceptable it was to him, that *Joab* could not have done him a greater kindenesse; and that *Joab* knew well enough. Thus it is with Gods heart towards us, Christ assures us of it, and you may believe him in this case: For Christ might have tooke all the Honour to himselfe, and made us beholding to himselfe alone for all Gods kindenesse to us; but he deals plainly, and tels us that his Father is as ready as himselfe; and this hee doth for his Fathers honour and our comfort; And therefore it is that, *Joh. 17.* in that this prayer so often cited in this discourse, he pleads our election, *John 17. 6. Thine they were, and thou gavest them me*; thou commendedst them unto mee, and badest mee pray for them,

them, and I doe but commend the same to thee againe. In the High Priests Breast-plate when he went into the Holy of Holies, were set twelve stones, on which were written the names of the twelve Tribes: the mystery of which is this, Christ bears us and our names in his Heart, when hee goes to God: and moreover we are Gods jewels, precious in his owne account and choice. So God calls them, *Mal. 3. 17. Made precious to him out of his love.* So *Isai. 43. 4.* So that God loves us as jewels chosen by him, but much more when he beholds us set and presented unto him in the breast-plate of Christs heart and prayer.

To conclude therefore, we have now made both ends of this Text to meet, Gods love, and Christs intercession. The Apostle began with that, *Who shall accuse? it is God that justifies,* and he being for us, *who can bee against us?* The Father himself loves us as he is our Father: And then he ends with this, *Christ intercedes,* namely, with our Father & his Father, *who then shall condemn?*  
Who,

Sect. 5. Who, or what can possibly condemn, all these things being for us, the least of which were alone enough to save us?

Let us now looke round about, and take a full view and prospect at once, of all those particulars that Christ hath done and doth for us, and their severall joynt influence which they have into our salvation.

1. In that Christ *died*, it assures us of a perfect *price* payed for, and a *right* to eternall life thereby acquired.

2. In that he *rose againe* as a common person, this assures us yet further, that there is a formall, *legall*, and irrevocable act of *justification* of us passed and enrolled in that Court of Heaven between Christ and God: and that in his being then justified, wee were also justified in him, so that thereby our Justification is made past recalling.

3. Christs *ascension into Heaven*, is a further act of his taking possession of Heaven for us, he then formally entering upon that our right in our  
stead;

stead ; and so is a further confirmation of our salvation to us. But still we in our owne persons are not yet saved, this being but done to us as we are representatively in Christ as our Head. Sect. 5.

4. Therefore he *sits at Gods right hand*, which imports his being armed and invested with *all power in Heaven and Earth to give and apply eternall life* to us.

5. And last of all there remains *intercession* to finish and compleat our salvation; to doe the thing, even to save us. And as Christs *death and Resurrection* were to procure our *justification* : so *his sitting at Gods right hand and intercession* are to procure *salvation*; and by faith we may see it done, and behold our soules not onely sitting in Heaven, as in Christ a common person sitting there in our right ; as an evidence that we shall come thither : but also through Christs Intercession begun wee may see our selves actually possessed of Heaven. And there I will leave all you that are beleivers by faith possessed of it, and solacing your soules in it,  
and

Sect. 5. and doe you feare condemnation if you can.

# CHAP. X.

*The use of all : Containing some Encouragements for weak believers, from Christs Intercession, out of Heb. 7. 25..*

**N**OW for a conclusion of this Discourse, I will adde a brieft Use of *Encouragement* ; and this suited to the lowest Faith of the weakest Beleever, who cannot put forth any act of Assurance, and is likewise discouraged from coming in unto Christ. And I shall confine my selfe onely unto what those most comfortable words (as any in the Booke of God) doe hold forth, which the Apostle hath uttered concerning Christs Intercession (the Point in hand;) [*Wherefore he is able to save to the utmost, those that come to God by him: seeing hee ever liveth to make intercession for them,*] words which I have had the most recourse unto in this Doctrinall part, of any other, as most tending to the clearing of many things

things about *Intercession*: And which I would also commend to, and leave with poore Belevers to have recourse unto for their comfort, as a sufficient Abundary of *Consolation* unto their Soules, and as a *Catholicon* or universall Cordiall against all faintings and misgivings of spirit whatsoever.

Sec. 5.

In the words observe,

1. A *Definition* of Faith by the lowest acts of it, for the comfort of weak Christians.

2. *Encouragements* unto such a Faith, opposite to all misgivings and discouragements whatsoever.

1. A Definition of Faith; and such, as will suit the weakest Beleever. *It is a comming unto God by Christ for Salvation.*

1. It is [*a comming*] to be saved. Let not the want of *Assurance* that God will save thee, or that Christ is thine, discourage thee, if thou hast but a heart to *Come* to God by Christ to be saved, though thou knowest not whether he will yet save thee, or no. Remember that the Belevers of the New Testament are here described to bee

O

[*commers*]

Sect. 5. [*commers*] to God by Christ; Such as *goe out* of themselves, and rest in nothing in themselves, doe *come un-*to God through Christ for salvation, though with trembling.

2. It is a comming [*unto God*] For he is the ultimate object of our faith,, and the person with whom we have to do in believing, & from whom wee are to receive salvation if ever we obtaine it.

3. It is a comming unto God [*by Christ :*] which phrase is used in this Epistle in an allusion to the worshippers of the old Testament; who when they had sinned, were directed to go to God by a *Priest*, who with a Sacrifice made an Atonement for them. Now Christ is the great and true high Priest, *by whom we have access to the Father*, 2 *Ephes.* 18. The word is *περὶ χειρὸς*, *a leading by the hand*. Dost thou not know how to appeare before God, or to come to him? Come first to Christ, and hee will take thee by the hand, and goe along with thee, and lead thee to his Father.

4. It is a comming unto God by Christ [*for Salvation.*] Many a

poore soule is apt to thinke, that in comming to God by faith, it must not aime at it selfe, or its owne salvation; yes, it may; for that is here made the errand or businesse which faith hath with God in comming to him; or which it comes for, and this is secretly couched in these words: for the Apostle speaking of the very aime of the heart in comming, he therfore on purpose mentions Christs ability to *save*; [He is able to *save*.]

2<sup>ly</sup>, Here are many encouragemēt<sup>s</sup> to such a *faith* as is not yet growne up unto assurance of Salvation.

1. Here is the most suitable object propounded unto it, namely, *Christ as interceding*; which work of intercession, because it remaines for Christ as *yet to doe* for a soule that is to be saved, and which he is every day *doing* for us; therfore it is more peculiarly fitted unto a *Recumbents faith*. For when such a soule comes and *casts it selfe* upon *Christ*, That thing in *Christ*, which must needs most sait that kinde of Act, is that which is *yet to be done* by Christ for that soule. Now for that soule to



**Sect. 5.** *come* to Christ to die for it, and offer up himselfe a Sacrifice, (as Sinners did use to come to the High-Priest to sacrifice for them) this were bootlesse, for (as it is *ver. 27.*) hee hath at *once done that* already. And as for *what is* already *past* and *done*, such a believers faith is oftentimes exceedingly puzzled, what manner of act to put forth towards Christ about it : as (for example) when it is about to come unto God, & it hears of an *Election* of some unto salvation from all eternity made by him; because this is an act already past by God, the soule knows it to be in vain to cast it selfe upon God for Election, or to come unto him to elect and choose it selfe. And so in like manner, when the soule looks upon *Christs Death* ; because it is done and past, it knowes not how to take it in in believing, when it wanteth assurance that Christ dyed for it, (though it should come to Christ to be saved by vertue of his *death.*) But there this is one work that remaines still to be done by him for us, and which he is daily a doing ; and that is, *Interceding*

ceding<sup>3</sup>, for he lives ever to Intercede, or to pray for us in the strength and merit of that his Sacrifice once offered up. This therefore is more directly and peculiarly fitted unto a Faith of Recumbency, or of Comming unto Christ : the proper act of such a Faith (as it is distinguished from Faith of Assurance) being a casting ones selfe upon Christ for something it would have done or wrought for one. Hence Intercession becomes a fit object for the aime and errand of such a Faith, in this its comming to Christ, as also [*to be saved*] is, it being a thing yet to bee wrought and accomlisht for me by Christ, is therefore a fit marke for such a Faith to levell at in its comming to Christ. Those Acts of God and Christ which are past, *Faith of Assurance* doth more easily comply with : such a Faith takes in with comfort that Christ hath dyed for mee, and risen againe, and doth now Intercede for me, and so I shall certainly bee saved : but so cannot this weake faith doe. Come thou therefore unto Christ, as to save thee through his Death

Sect. 5. past, and by the merit of it, so for the present, and for the time to come, to take thy Cause in hand, and to *intercede* for thee: it is a great reliefe unto such a Faith (as cannot put forth Acts of Assurance, that what hath beene done by Christ hath beene done for it) that God hath left Christ this worke yet to doe for us. So as the Intercession of Christ may afford matter to such a Faith to throw it selfe upon Christ, to perform it for us, and it may set him a worke to doe it.

2. Now if such a soule ask, But will Christ upon my comming to him for salvation, be set a work to intercede for me, and undertake my cause?

I answer it out of those words, [*He lives to intercede for them who come to God by him.*] He lives on purpose to perform this worke; it is the end of his living, the lussnesse of his life. And as he received a commandment to dye, and it was the end of his life on earth; so hee hath received a command to intercede, and to be a common High-

High-priest for all that come to God by him. God hath appointed him to this work by an oath, *Hee sware, and would not repent, thou shalt be a Priest for ever, after the order of Melchisedech*; and this is the end of his life in Heaven. That as in the old Law the High-priest (Christ's type in this) *ought to offer up the sacrifice* of every one that came unto God by him, (as *Heb. 5. 5.*) in like manner Christ; for it is *his calling*, (as you have it, *verse 6.*) Otherwise, as that Woman said to *Philip*, when she came to him for justice, and he put her off, *Then cease* (sayes shee) *to bee a King*: So if Christ should deny any such soule to take its cause in hand, hee must then *cease to be a Priest*. He *lives to intercede*: He *is a Priest called by God*, as was *Aaron, ver. 6.* Wherefore he ought to do it, in that it is his office.

3. And if thy soule yet feareth the difficulty of its owne particular case, in respect of the greatnesse of thy sinnes; and the circumstances thereof, or any consideration whatsoever which to thy view doth make thy salvation an hard

Sect. 5. suit to obtaine :- the Apostle therefore further adds, [*He is able to save to the utmost*] (what ever thy cause be) and this, through this his Intercession. That same word [*to the utmost*] is a good word, and well put in for our comfort. Consider it therefore, for it is a reaching word, and extends it selfe so farre, that thou canst not looke beyond it. Let thy soule be set upon the highest mount that ever any creature was yet set upon, and that is enlarged to take in and view the most spacious prospect both of sinne and misery, and difficulties of being saved, that ever yet any poore humbled soule did cast within it selfe : yea joyne to these all the objections and hindrances of thy Salvation that the heart of man can suppose or invent against it selfe : lift up thy eyes and looke to the *utmost* thou canst see, and Christ by his Intercession is able to save thee beyond the Horizon and furthest compasse of thy thoughts, even to the *utmost*, and worst case the heart of Man can suppose. It is not thy having *laine long* in Sin, *long* under

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terroures and despaire, or having Sect. 5.  
 sinned often after many enlight-  
 nings, that can hinder thee from  
 being saved by Christ. Doe but re-  
 member this same word [*to the ut-  
 most,*] and then put in what excep-  
 tions thou wilt or canst, lay all the  
 barres in thy way that are imagi-  
 nable; yet know thou that the gates  
 of Hell *shall not prevaile against*  
*thee.*

4. Againe, consider but what it  
 is *that* Christ, who hath by his  
 death done enough to save thee,  
 doth yet further for thee in Hea-  
 ven. If thou thoughtest thou hadst  
 all the Saints in Heaven and Earth  
 joyntly concurring in promoting  
 thy salvation and competitours  
 unto God in instant and incessant  
 requests and prayers to save thee;  
 how wouldest thou bee encoura-  
 ged? (shall I tell thee?) one word  
 out of Christs mouth (who is the  
*King of Saints*) will doe more then  
 all in Heaven and earth can doe:  
 and what is there then which wee  
 may not hope to obtaine through  
 his Intercession?

And wouldst thou know whe-

O 5. ther

Sect. 5. ther he hath undertaken thy caule, and begun to intercede for thee? In a word, Hath he put his spirit into thy heart, and set thy own heart on work to make incessant Intercessions for thy selfe *with groans unutterable*? (as the Apostle hath it, *Rom. 8.*) This is the Eccho of Christs Intercession for thee in heaven.

5. (And lastly) If such a soule shall further object, But will hee not give over suing for me? may I not bee cast out of his prayers through my unbeliefe? Let it here be considered, that hee lives [*ever*] to intercede: And therefore if hee once undertake thy cause, and getteth thee into his prayers, he will never leave thee out night nor day. Hee Intercedeth ever, till he hath accomplisht and finished thy salvation. Men have beene cast out of good and holy mens prayers, as *Saul* out of *Samuels*, and the People of *Israel* out of *Jeremies*; but never out of Christs prayers; the *smoake of his Incense ascends for ever*, and he will intercede to the utmost, till he hath saved thee to the utmost. Hee will never give over, but will lye in the

the dust for thee, or he will perfect Sect. 5.  
and procure thy *Salvation*.

Onely whilst I am thus raising up your Faith to him upon the worke of his Intercession for us: let me speake a word to you for him, so to stir up your love to him, upon the consideration of this his Intercession also, You see you have the whole life of Christ first & last, both Here and in Heaven laid out for you: He had not come to earth but for you: he had no other business here: *Unto us a Son is borne.* And (to be sure) he had not dyed but for you: (*for us, a Son was given*) and when he rose, it was for your justification: And now he is gone to Heaven, he *lives* but to *intercede* for you. He makes your salvation his constant calling. O therefore let us live wholly unto him, for he hath, and doth live wholly unto us. You have his whole time among you; and if he were your servant, you could desire no more. There was much of your time lost before you began to live to him: but there hath beene no moment of his time which hee hath



**SECT. 5.** hath not lived to, and improved for you. Nor are you able *ever* to live for him, but onely in this life, for hereafter you shall live with him, and be glorified of him. I conclude all with that of the Apostle, *The love of Christ* it should *constraine* us, because we cannot but *judge* this to be the most equall, that *they which live* should not henceforth live *unto themselves*, but *unto him who dyed for them*, and rose again; and (out of the Text I also adde) *sits at Gods right hand*, yea, and *there lives for ever to make Intercession for us.*

---

**F I N I S.**

---

THE  
HERAT  
OF  
Christ in Heaven,  
TOWARDS  
SINNERS on Earth.

OR,  
A TREATISE

*Demonstrating*  
The gracious Disposi-  
tion and tender Affection  
of *Christ* in his humane Na-  
ture now in Glory, unto his  
Members under all sorts of  
of *Infirmities*, either  
of *sin* or *misery*.

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By THO: GOODWIN, B.D.

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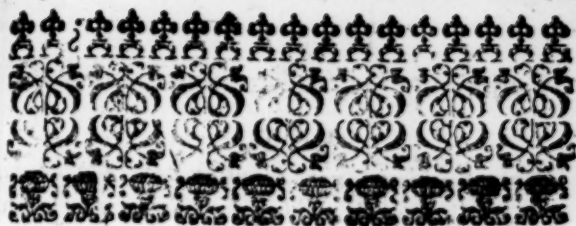
THE

NEW

CHURCH

OF

ST.



# THE TABLE OF

The Heart of Christ in  
HEAVEN, towards Sinners  
ON EARTH.

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---

FINIS.



THE HEART  
OF  
Christ in Heaven,  
TO  
Sinners on Earth.

---

I. PART.

---



Having set forth our  
Lord and Saviour  
*Jesus Christ* in all  
those great and  
most solemn acti-  
ons of his, his Obe-  
dience unto death, his *Resurrection*,  
*Ascension* into heaven, his sitting at  
Gods right hand, and *Intercession* for  
us, (which of all the other hath  
P beene

Part. 1. beene more largely insisted on) I shall now annexe (as next in order, and homogeneall thereunto) this Discourse that followes, which layes open *The HEART* of Christ, as now he is in Heaven, sitting at Gods right hand, and interceding for us; *How* it is *affected*, and *graciously disposed* towards sinners on earth that doe come to him; how willing to receive him; how ready to entertain them; how tender to pittie them in all their infirmities, both finnes and miseries. The scope and use whereof will be this. To hearten and encourage Beleevers to come more boldly to the Throne of Grace, unto such a Saviour and High-priest, when they shall know how sweetly and tenderly his heart (though he is now in his glory) is inclined towards them, & so to remove that great stone of stumbling which we meet with, (and yet lyeth unseene) in the thoughts of men in the way to faith, that Christ being now absent, and withall exalted to so high and infinite a distance of glory, as to *sit at Gods right hand, &c.* they there-

therefore cannot tell how to come to treat with him about their salvation so freely, and with that hopefulness to obtaine, as those poore sinners did, who were here on earth with him: Had our lot beene (thinke they) but to have conversed with him (in the dayes of his flesh) as *Mary*, and *Peter*, and his other Disciples did here below, wee could have thought to have beene bold with him, and have beene familiar with him, and to have had any thing at his hands; For they beheld him afore them, a man like unto themselves, and hee was full of meeknesse, and gentlenesse, he being then himselfe made sinne, and sensible of all sorts of miseries; but now hee is gone into a farre Countrey, and hath put on glory and immortality, and how his heart may be altered thereby wee know not. The drift of this Discourse is therefore to ascertaine poore soules that his heart (in respect of pity and compassion) remaines the same it was on earth; that he intercedes there with the same heart he



Part. 1. did here below; and that he is as meeke, as gentle, as easie to be entreated, as tender in his bowells; so that they may deale with him as fairly about the great matter of their salvation, and as hopefully, and upon as easie tearms obtain it of him, as they might if they had beene on earth with him, and be as familiar with him in all their requests, as bold with him in all their needs: Then which nothing can be more for the comfort and encouragement of those, who have given over all other lives but that of faith, and whose souls pursue after strong and entire communion with their Saviour Christ.

Now the *Demonstrations* that may helpe our faith in this, I reduce to two Heads: The first more *extrinsecall* and outward: The second more *intrinsecall* and inward: The one shewing the *ess* of it, *that it is so*; the other the *dis*, the reasons and grounds *why* it must needs be *so*.

First, for those *Extrinsecall Demonstrations* (as I call them) they are taken from severall passages and carriages of his, in all those severall con-

conditions of his; namely, at his *Part. 1.*  
last *Fare-well* afore his *Death*, his  
*Resurrection*, *Ascension*, and now he  
is *sitting at Gods right hand*. I shall  
lead you through all the same Heads  
which I have gone over in the for-  
mer Treatise (though to another  
purpose) & take such observations  
from his speeches and carriages, in  
all those states he went through, as  
shall tend directly to perswade our  
hearts of the point in hand, namely  
this, that now *he is in heaven*, his  
heart remaines as graciously incli-  
ned to sinners that come to him, as  
ever on earth. And for a Ground or  
Introduction to these first sort of  
*Demonstrations*, I shall take this  
Scripture that followes; as for those  
other, another Scripture as proper  
to that part of this Discourse.



## JOHN 13. 1.

—When Iesus knew that his houre  
was come, that he should depart  
out of this world unto the Father,  
H A V I N G L O V E D H I S  
O W N E, H E E L O V E D  
T H E M T O T H E E N D:  
(or) for ever.

## Sect. I.

*Demonstrations from Christs last fare-  
well to his Disciples.*



I was long before  
that Christ did  
break his mind to  
his Disciples, that  
hee was to leave  
them, and to go a-  
way to heaven from them, (for Ioh.  
16.4. he sayes, he had forborn to tell  
it them from the beginning: ) But  
when hee begins to acquaint them  
with it he then at once leaves with  
them an abundance of his heart,  
and

and that not onely how it stood to- Part. 1.  
wards them, and what it was at the  
present, but what it would be when  
he should bee in his glory. Let us  
(to this end) but briefly peruse his  
last carriage, and his Sermon at  
his last Supper which hee did eat  
with them, as it is on purpose pen-  
ned and recorded by the Evangelist  
*John*; and we shall finde this to be  
the drift of those long Discourses  
of Christs, from the 13. to the 18.  
*Chap.* I will not make a Com-  
ment on them, but onely briefly  
take up such short observations,  
as do more specially hold forth this  
thing in hand.

These words which I have pre-  
fixed as the Text, are the Preface  
unto all that his Discourse that fol-  
lowes (namely, unto that washing  
of his Disciples feet, and his suc-  
ceeding Sermon) which accor-  
dingly doe shew the argument and  
summe of all. The Preface is this,  
[ *Before the Feast of the Passcover,*  
*when Iesus knew that his houre was*  
*come, that he should depart out of this*  
*world unto the father, having loved his*  
*owne which were in the world, hee*

i Demon-  
stration,  
from ear-  
age at his  
last fare-  
well.

Part. I.

loved them unto the end. And supper being ended,—*Jesus knowing that the Father had given all things into his hands, and that he was come from God, & went to God, he then washed his Disciples feet.*] Now this Preface was prefixed by the Evangelist, on purpose to set open a window into Christs heart, to shew what it was then at his departure, and so with-all to give a light into, and put a glosse and interpretation upon all that followes: The scope whereof is to shew what his affections would be to them in Heaven; Hee tells us what Christs *thoughts* were then, and what was his heart amidst thole thoughts, (both which occasioned all that succeeds.)

1. He premiseth what was in Christs thoughts & his meditation: He began deeply to consider, both that hee was to depart out of this world, *Jesus knew, &c.* (sayes the Text) that is, was then thinking of it) that he should depart unto the Father, and how that then he should shortly be installed into that glory which was due unto him; so it followes, *verse 3. Jesus knowing* (that  
is,

is, was then actually taken into his minde) that the Father had given all things into his hands, that is, that all power in Heaven and Earth was his, so soon as he should set footing in Heaven; then in the midst of these thoughts he tells us, he went and washed his Disciples feet, (after he had first considered whither he was to goe, and there, what he was to be.)

But secondly, what was Christs Heart most upon, in the midst of all these elevated meditations? Not upon his owne glory so much, (though it is told us that he considered that, thereby the more to set out his love unto us) but upon these thoughts his Heart ranne out in love towards, and was set upon his owne, Having loved his owne, saies the first verse [*τοῦ ιδιου, his owne*] (a word denoting the greatest nearnesse, dearnesse, and intimatenesse founded upon propriety: ) The Elect are Christs owne, a piece of himselfe, not [*ταῖς ἰδιαις*] as goods, (John I.II. Hee came unto [*his owne*] and [*his owne*] received him not; [*ταῖς ἰδιαις*] the

P 3

word

Part. 1. word shewes that he reckons them *his owne* but as goods, not as persons) but he calls these her *no iſſues*, his owne by a nearer propriety, that is, his owne *children*, his owne *members*, his owne *wife*, his owne *flesh*: and he considers, that though he was to goe out of the world, yet they were to be in the world; and therefore it is on purpose added, *which were in the world*, that is, to remaine in this world. He had others of his owne who were in that world unto which he was going, even the *spirits of just men made perfect*, (whom as yet he had never seene.) One would thinke, that when he was meditating upon his going out of this world, his heart should bee all upon *Abraham*, his *Isaacs*, and his *Jacobs*, whom hee was going to; no hee takes more care for his owne, who were to remaine here in this world, a world wherein there is much *evill*, (as himselfe saies, *Iohn 17.15.*) both of sinne and misery, and with which, themselves whilst in it, could not but be defiled and vexed. This ist i which drawes out his bowells

wells towards them, even at that Part. 1.  
 time when his heart was full of  
 the thoughts of his owne glory:  
*Having loved his owne, he loved them*  
*unto the end.* Which is spoken, to  
 shew the constancie of his love,  
 and what it would be when Christ  
 should be in his glory, [*To the end*]  
 that is, to the perfection of it, *ἐis*  
*τελειωσις*, sayes Chrysostome: having  
 begunne to love them, he will per-  
 fect and consummate his love to  
 them. And *to the end*, that is; [*for*  
*ever;*] So in the Greeke *ἐis τελος*  
 is sometimes used, and so by the E-  
 vangelist the phrase is here used  
 in a sutablenesse to the Scripture  
 phrase, Ps. 103. 9. *He will not alwaies*  
*chide, nor reserve anger* [*for ever;*]  
 so we translate it, but in the Ori-  
 ginall, *He reserves not anger* [*unto*  
*the end*] So that the scope of this  
 speech is to shew how Christs  
 heart and love would bee towards  
 them even *for ever*, when hee  
 should bee gone unto his Father,  
 as well as it was to shew how it  
 had beene here on earth; they be-  
 ing his owne, and hee *having loved*  
*them, hee alters, he changes not,*  
 and



Part. I.

and therefore will love them for ever.

And then thirdly, to testifie thus much by a reall testimony, what his love would be, when in Heaven to them, the Evangelist shewes, that when hee was in the middelt of all those great thoughts of his approaching glory, and of the Sovereigne estate which hee was to be in, he then tooke water and a towell, and washed his Disciples feet. This to have been his scope will appeare, if you observe but the coherence in the second verse, it is said, that *Jesus knowing that the Father had given all things into his hands, then (verse 4.) he riseth from supper, and layes aside his garments, and tooke a towell and girded himselfe; (verse 5.) after that, hee poured water into a bason, and began so wash his Disciples feet, &c.* where it is evident that the Evangelists scope is to hold forth this unto us, that then when Christs thoughts were full of his glory, and when he tooke in the consideration of it unto the utmost; even then and upon that occasion, and in the midst of those

those thoughts, he washt his Disciples feet ; And what was Christs meaning in this , but that, whereas when hee should bee in heaven, hee could not make such outward visible demonstrations of his heart, by doing such meane services for them ; therefore by doing this in the midst of such thoughts of his glory, he would shew what he could bee content (as it were) to doe for them , when hee should be in full possession of it ? ( so great is his love unto them.) There is another expression of Christs like unto this, in *Luke* 12.36,37. which confirms this to be his meaning here, and to be his very heart in heaven. At *ver. 36.* he compares himselfe to a *Bridegroom*, who is to goe to Heaven unto a wedding-feast ; who hath servants on Earth that stand all that while here below, as without, waiting for him ; at which , because they wait so long, they may thinke much, Christ adds, *Verily I say unto you , that when the Bridegroom returns* (refreshed with wine and gladnesse) *he shall gird himselfe, and make them sit down to meat ;*  
and

Part. I. *and will come forth and [serve them.]*

The meaning is not as if that Christ served at the latter day, or now in heaven, those that sit downe there; but onely it is an abundant expreffion in words, as here, in a real instance to set forth the over-flowing love that is in his heart, & the transcendent happinesse that we shall then enjoy, even beyond what can be expected by us, (he utters himselfe therefore by an unwonted thing not heard of, that the Lord should serve his servants, and wait on them that waited for him.) And it is to shew his heart to them, and what he could be contented to doe for them. So that you see what his heart was before he went to Heaven, even amidst the thoughts of all his glory; and you see what it is after hee hath beene in Heaven, and greatned with all his glory, even content to wash poore Sinners feete, and to serve them that come to him and wait for him.

Now fourthly, what was the mystery of this his *washing their feet*? It was, as to give them an example  
of

of mutuall love and humility, so Part. 1.  
to signifie his washing away their  
finnes : thus ver. 8. and 10. him-  
selfe intreperts it. It is true indeed,  
that now he is in Heaven, he can-  
not come to wash the feet of their  
bodies, but he would signifie thus  
much thereby, that those sinners  
that will come to him when in his  
glory, he will wash away all their  
sins : *Hee loved his Church, and gave  
himselſe for it, that he might ſanctifie  
and cleaſe it with the [washing of  
water,] that hee might preſent it to  
himselſe a glorious Church, not having  
ſpot or wrinkle, &c.* Ephes. 5. 25,  
26, 27.

This *ſpecimen* or Declaration of  
his minde, we have from this his  
carriage, at this his laſt farewell.  
Let us next take a ſurvey of the  
drift of that long Sermon which  
hee made at that his farewell,  
and we ſhall finde the maine ſcope  
of it to be further to aſſure his Di-  
ſciples of what his heart would be  
unto them, and that will make a  
ſecond Demonſtration.

It were too long a work to inſiſt <sup>a From ma-  
ny paſſages  
in that laſt</sup>  
upon each particular; but certainly,  
no Sermon.

Part. I. no loving Husband ever endeavoured more to satisfie the heart of his Spouse during his absence, then Christ doth his Disciples hearts, and in them, all Beleevers : (For take that along, once for all, that what Christ said unto them, hee sayes unto us, as in that 17. of *John* that speech implies, *I pray not for them onely, but for those also that shall beleeve through their word.*) And as what hee prayed for them was for all Beleevers also, so what hee then spake unto them.

First, he lets them see what his heart would be unto them, and how mindefull of them when in heaven, by that *businesse* which hee professeth he went thither to perform for them: concerning which, observe first, that he lovingly acquaints them with it afore-hand what it is, which argued care and tenderneffe, as from an husband unto a wife it doth; And withall, how plaine heartedly doth he speake, as one that would not hide any thing from them? *Joh. 16. 7. I tell you the truth of it, (sayes he) it is expedient*  
(and

(and expedient) *for you that I goe* Part. I.  
*away.* And secondly, he tels them, it  
is wholly for them and their happi-  
nesse; *I goe to send you a Comforter,*  
whilst you are in this world, and to  
*prepare a place for you, (John 14. 2.)*  
when you shall goe out of this  
world: *There are many mansions in*  
*my Fathers house,* and I goe to take  
them up for you, and to keep your  
places for you till you come. And  
there againe, how openly and can-  
didly doth he speak to them? *If it*  
*had been otherwise,* (sayes he) *I would*  
*have told you:* you may beleieve me,  
I would not deceive you for all the  
glory in that place to which I am  
a going. Whom would not this o-  
pennesse and nakednesse of heart  
perswade? But then thirdly; the bu-  
sinesse it selfe being such as is so  
much for us and our happinesse;  
how much more doth that argue it?  
And indeed Christ himselfe doth  
fetch from thence an argument of  
the countenance of his love to them.  
So v. 3. *If go to prepare a place for you,*  
(if that be my errand) then doubt  
not of my love when I am there;  
All the glory of the place shal never  
make

Part. I. make me forget my businesse. When he was on earth, he forgot none of the businesse for which he came into the World : Shall I *not doe my Fathers businesse* ? (said he, when hee was a childe) yes, and he did it to the utmost, by *fulfilling all righteousness*. Surely therefore he will not forget any of that businesse which he is to doe in heaven, it being the more pleasant worke by far. And (as I shewed in the former discourse, out of *Heb. 6. 20.*) *He is entered as a forerunner*, an Harbinger, to take up places there for us, and if he could forget us, yet our names are all written in heaven round about him, and are continually afore his eyes written there, not onely by Gods election, so *Heb. 12. 23.* *Ye are come to mount Sion, and to the heavenly Jerusalem, and to the Church of the first-borne* [which are written in Heaven;] and to *Jesus*, and to the blood of sprinkling, &c. But Christ himselfe scores them up anew with his blood over every mansion there, which he takes up for any Yea, he carrieth their names written in his heart, as the High-priest did the names of the

ten

ten Tribes on his breast, when hee entred into the Holy of Holies. He sits in heaven to see to it, that none other should take their roomes over their heads, (as we say.) And therefore 1 Pet. 1.4. Salvation is said to be reserved in Heaven for them, that is, kept on purpose for them by Jesus Christ. The evill Angels had places there once, but they were disposed of unto others over their heads, as the Land of *Canaan* was from the *Canaanites*; the reason of which was, because they had not a Christ there to intercede for them, as we have.

Then secondly, to manifest his mindefulnesse of them, and of all beleevers else, when he should be in his glory, he tels them that when he hath dispatched that businesse for them, and made Heaven ready for them, and all the elect that are to come, that then he meanes to come again to them: So Chap. 14. v.3. *If I goe and prepare a place for you, I will come again*, which is a meere exprefion of love, for he if he had pleased he might have ordered it to have sent for them to him, but he meanes

to



Part. I. *to come for them himfelfe*, and this when he is warme (as we speake) and in the height and midft of his glory in Heaven, yet he will for a time leave it to come againe unto his Spoufe : And what is it for? 1. To fee her ; [*I will fee you again,*] & your heart fhall rejoyce. 2. To fetch her ; So *Joh. 14. 3. I will come again and receive you to my felfe.* He condescends to the very lawes of Bridegroomes ; (for notwithstanding all his greatneffe, no lover fhall put him down in any expreffion of true love.) It is the manner of Bridegroomes, when they have made all ready in their fathers houfe, then to come themfelves and fetch their Brides, and not to fend for them by others, becaufe it is a time of love. Love descends better then ascends ; and fo doth the love of Christ, who indeed is love it felfe ; and therefore comes down to us himfelf: *I wil come again & receive you unto my felf,* faies Christ, *that fo where I am you may be alfo.* That laft part of his fpeech gives the reason of it, and withall bewrayes his entire affection: It is as if he had faid, the truth is, I cannot live

live without you ; I shall never bee  
 quiet till I have you where I am,  
 that so we may never part againe,  
 (that is the reason of it.) Heaven  
 shall not hold me, nor my Fathers  
 company, if I have not you with  
 me, my heart is so set upon you: and  
 if I have any glory you shall have  
 part of it. So *ver. 19. Because I live,*  
*you shall live also.* It is a reason, and  
 it is halfe an oath besides ; [*As I*  
*live*] is Gods oath ; [*Because I live*]  
 sayes Christ ; He pawnes his life  
 upon it, and desires to live upon no  
 other tearmes ; [*Hee shall live to see*  
*his seed, &c. Esay 53.*] And yet fur-  
 ther, the more to expresse the wor-  
 kings and longings of his heart af-  
 ter them all that while, hee tells  
 them, it shall not be long neither  
 ere he doth come againe to them.  
 So *John 16. 16. Againe a little while*  
*and ye shall see me ; a little while and ye*  
*shall not see me* (sayes hee.) Which  
 [not seeing him] refers not to that  
 small space of absence whilst dead  
 and in the grave ; but of that after  
 his last ascending, forty dayes af-  
 ter his Resurrection, when he  
 should goe away, not to be seen on  
 earth

Part. I. earth again untill the day of Judgement; and yet from that Ascension *but a little while* (saies he) *and you shall see mee againe*; namely at the day of Judgement. It is said, *Heb. 10. 37. Yet a little while and he that shall come, will come, and will not tary.* The words in the Greeke are, [*τινὸς μικροῦ χρόνου ὁ ἐρχόμενος ἔσται.*] *A little little as may bee*: Though long for the time in it selfe, yet as little while as may be in respect of his desire, without the least delaying to come: He will stay not a moment longer, then till he hath dispatcht all our businesse there for us. And then the doubling of the phrase, *ὁ ἐρχόμενος ἔσται*, (*Veniens, venit, Comming he will come*) implies vehemencie of desire to come, and that his minde is alwaies upon it; he is still *a comming*; he can hardly be kept away. Thus the Hebrew phrase likewise signifies an urgency, vehemencie, and intensenesse of some act; as [*Expecting I have expected; Desiring I have desired;*] so [*Comming he will come:*] and as not content with these expressions of desire, he adds over and above all these,

these, [*And will not tarry,*] and all Part. 1.  
to signifie the infinite ardency of  
his minde towards his Elect here  
below, and to have all his Elect in  
heaven about him. He will not stay  
a minute longer then needs must; he  
tarries onely till he hath through-  
out all Ages by his Intercession  
prepared every room for each Saint,  
that he may entertaine them all at  
once together, and have them all  
about him.

Thirdly, what his heart would  
be towards them in his absence, he  
expresseth by the carefull provisi-  
on he makes and the order he takes  
for their comfort in his absence.  
John 16. 18. *I will not leave you*  
*as Orphanes*, (so the word is) I  
will not leave you like fatherlesse  
and friendlesse children at sixes and  
sevens. My Father and I have but  
one onely friend who lyes in the  
bosome of us both, and procee-  
deth from us both, the holy Ghost,  
and in the meane time I will send  
him to you. Doing herein as a lo-  
ving Husband useth to doe in his  
absence, even commit his Wife to  
the dearest friend he hath; so doth  
Christ.

Part. I. Christ, *ver. 16.* I will pray the Father, (sayes he) and he shall give you another Comforter; and *ch. 16. 7.* he saith, I will send him to you. Who

First, shall be a better Comforter unto you then I am to be in this kind of dispensation, (which whilst I am on earth, I am bound up towards you in.) So in that *16. of Joh. ver. 7.* he intimates, *it is expedient* (sayes he) *that I goe away; for if I goe not away, the Comforter will not come*; who by reason of his office, will comfort you better then I should doe with my bodily presence. And this Spirit, as he is the *earnest of Heaven*, (as the Apostle speakes) so he is the greatest token and pledge of Christs love that ever was; and such a one as *the world cannot receive.*

And yet secondly, all the comfort he shall speake to you all that while, wil be but from the expression of my heart towards you: For as he comes not of himselfe, but I must send him, (*John 16. 7.*) so hee will speake nothing of himselfe, but whatsoever he shall heare, that shall he speake, (*ver. 13.*) And *ver. 14.* hee sayes, *He*

*He shall receive of mine, and shall shew it unto you.* Him therefore I shall send on purpose to be in my roome, and to execute my place to you my Bride, Spouse, and he shall tell you, (if you wil listen to him, and not grieve him) nothing but stories of my love: So it is there, *He shall glorifie me*, namely, to you, (for I am in my selfe already glorified in heaven.) All his speech in your hearts will be to advance me, and to greaten my worth and love unto you; and it will be his delight to doe it: And he can come from Heaven in an instant when he will, and bring you fresh tidings of my minde, and tell you the thoughts I last had of you, even at that very minute when I am thinking of them, what they are at the very time wherein he tells you them. (And therefore in that 1 Cor. 2. by *having the Spirit*, ver. 12. wee are said to *have the minde of Christ*, ver. ult.) For he dwelleth in Christs heart, and also ours, and lifts up from one hand to the other what Christs thoughts are to us, and what our prayers and faith are to Christ.)

Q

So

Part. 1. So that you shall have my heart as surely and as speedily as if I were with you; and he will continually be breaking your hearts, either with my love to you, or yours to me, or both; and if either, you may be sure of my love thereby. And whereas (sayes he) you have the Spirit now in your hearts, so *ver. 17. of Chap. 14.* [*He now dwels in you,*] yet after my Ascention hee shall be in a further measure in you, as it followes there: And at that day (*ver. 20.*) you shall know (namely, by his Dictate) that I am in my Father, and you in me, and I in you: He will tell you when I am in Heaven, that there is as true a conjunction betweene me and you, and as true a dearenesse of affection in mee towards you, as is betweene my Father and me; and that it is as impossible to breake this knot, and to take off my heart from you, as my Fathers from me, and mine from my Father.

And then thirdly, you shall be sure, that what he sayes of my love to you, is true, *for he is the Spirit of truth, Chap. 16. ver. 13.* as also *Chap.*

14. ver. 16, 17. (which Christ speaks Part. 1.  
of him as he is a Comforter.) And  
as you beleeve me when I tell you  
of my Father, because I come from  
him, so you may beleeve him in all  
that hee sayes of mee, and of my  
love to you, for hee comes from  
me.

Ay but might they say, Will not  
he also leave us for a time, as you  
have done? No, sayes Christ,  
*Chap. 14. 16. The Father shall give  
you another Comforter, and he shall a-  
bide with you for ever: Christ speaks  
it in opposition to himselfe; Hee  
himselfe had beene a Comforter  
unto them, but he was now to bee  
absent, but not so the Spirit; Hee  
shall be with you for ever: and as hee  
is now with you, so he shall be in  
you, ver. 17.*

In the fourth place, if this be  
not enough to assure them how his  
heart would bee affected towards  
them, hee assures them hee will  
give them daily experience of it. Do  
but trie mee (sayes hee) when I  
am gone, and that by sending mee  
word upon all occasions, what you  
would have mee to doe for you,

Q 2

(and



Part. 1. (and I have left my Spirit to bee your Secretary, and the Enditer of all your Petitions) *Hitherto you have asked nothing* (that is, little) *in my name*, (he blames them that they have asked him no more to doe for them) *but now aske and you shall receive.* And if otherwise you will not beleeve, yet you shall beleeve your owne eyes; aske and you shall see your selves answered presently: *Beleeve and so Beleeve me* (saies he) *for the very workes sake, John 14.11.* He speakes it of the workes hee would doe for them, in answer to their prayers when he was gone; which should be as so many Epistles of his heart, returned in answer unto theirs: For it follows, *ver. 12. He that beleeueth on me shall doe greater workes then I, because I go to my Father.* So that it is manifest, he speakes of the workes done after his Ascension. And how were they to get and procure them to bee done? By Prayer; so it follows, *ver 13. And whatsoever you shall aske in my name, that will I doe.* He speaks it of the time when he is gone. And again, he saies in *ver. 14. If you shall aske*

ask any thing in my name, I will do it. Part. 1.

Let me but heare from you, be it every weeke, every day, every houre, you shall be sure of an answer, (*Open your mouthes wide, and I will fill them*) And those your Prayers shall be as continuall tokens both of your hearts towards me, and my answers shall be the like of mine to you. And because Christ bids them direct (*their Letters*) their Prayers to the Father, only to send them in his name, as *John 16.23.* and so they might perhaps not so clearly know and discern that his heart was in the answer to them, but his Fathers hand only, therefore he adds twice in the 14. of *John*, [*I will do it, I will do it.*] He speaks like one as forward to do for them, as his Father is or should be; and as desirous to have them know and take notice of his hand in it: And it is as if hee had said, Though you aske the Father in my name, yet all comes through my hands, and *I will doe it*: there must be my hand to the warrant for every thing that is done, and my heart shall not be wanting.

In the fifth place, yet further to

Part. I.

evidence his love, he not only bids them thus to pray to him, and in his name upon all occasions, but he assureth them, that he himselfe will pray for them: and observe but the manner of his telling them this; it is in the most insinuating, perswasive expressions to convey his heart in to them, that men use to utter, when they would intimate the deepest care and purpose to doe a thing.

*Chap. 16. 26. At that day* (namely, after his Ascension) *ye shall aske, &c.* (sayes he) *& I say not unto you, that I will pray the Father for you; no, not I.*

(I mentioned it afore, I will but adde this illustration to it.) It is such a speech as men use, when they would expresse the greatest reason that another hath, to rest confident and assured of their love: [*I do not love you, no not I.*] It is an expressing a thing by its contrary, which is most emphaticall. As when we say of a man, that hath the greatest good turne done him that can be, [*You are shrewdly hurt:*] It is such an expression as *Paul* used to the *Corinthians*: I converted your souls when you thought not of it; I

*caught*

caught you with guile, [*forgive mee this wrong.*] So sayes Christ here, I say not that I will pray for you, when the truth is, that it is the chiefest worke that he doth in Heaven; *He lives ever to intercede*: as hee ever lives, so to intercede ever, and never to hold his peace till sinners are saved. (But *the worke of Christ in heaven* is a subject deserves and will take up a distinct and large discourse: I will therefore speake no more of it now) neither will I mention any more particulars out of this his Sermon. Read but over those 3. Chapters, (the 14, 15, and 16.) for in them you have the longest Sermon of his that is recorded: and he stood the longest upon this theme, of any other, because indeed his heart was more in it, then in any point that he ever preached on.

Onely if any object and say, He spake all this to his Disciples, to quiet and pacifie them, and so, more in respect to their trouble, then otherwise hee would have spoken.

In the sixt place, read but the next Chapter, (the seventeenth)

Part. I.

and you shall see, that he presently goes apart and alone to his Father, and speaks over all againe unto him, that which he had said unto them. He saies as much behinde their backes *of them*, as he had said before their faces to them. Read it, and you will finde that he was the same absent, that present with them. He was therefore not only hearty in what he had said, but his heart was full of it. That Chapter (you know) containes a Prayer put up just before his suffering, and there he makes his Will, and his last request, for in such a stile it runs, [*Father I will*] ver. 24. which Will hee is gone to see executed in Heaven. And *Arminius* said true in that, that that this Prayer is left us by Christ, as a summary of his intercession for us in Heaven; he spake as he meant to doe in Heaven, and as one that had done his worke, and was now come to demand his wages; [*I have finished thy work* (saies he ver. 4.) &c.] And whereas he speaks a word or two for himself, (in the first five verses) he speaks five times as many for them, for all the rest of the Chap.

Chapter is a Prayer for them. He useth all kinde of arguments to move his Father for his children : *I have finished the worke which thou gavest me to doe*, (saies he) and to save them is thy worke, which remains to be done for me by thee : and *they are thine*, and thou gavest them me; and I commend to thee but thine owne. *And all mine are thine, and thine are mine*; He insinuates, that he of himselfe had not added a man, but useth all his interest only for those that the Father had given him : (and what a motive is this?) and he professeth he will not open his mouth for a man more : *I pray not for the world*, sayes he, I will not open my lips for any one sonne of perdition; but I employ all my Bloud, my Prayers, and my whole interest with thee, but for those thy selfe hast given me. And (saies he) though thou hast given me a personall glory which I had before the world was; yet there is another glory which I account of almost as much, and that is in their being saved; *I am glorified in them*, sayes he, *ver. 10. and they are my joy*;

# 34 The Heart of Christ in Heaven;

Part. I. (ver. 13.) and therefore, I must have them *with me where ever I am*: (ver. 24.) Thou hast set my heart upon them, and hast loved them thy selfe, as thou hast loved me, and thou hast ordained them to be one in us, even as *we are one*, and therefore I cannot live long asunder from them: I have thy company, but I must have theirs too; I *will that they be where I am*, ver. 24. If I have any glory; they must have part of it: So it follows in the fore-named verse [*That they may behold the glory which thou hast given me,*] hee speakes all this as if hee had beene then in Heaven, and in possession of all that glory, and therefore it is an expression of his heart in Heaven, which you have very good ground to build upon.

Sect.

## SECT. II.

*Demonstrations from passages and expressions after his Resurrection.*

**T**Hese Demonstrations have beene taken from his carriage and Sermon before his death, even at his first breaking of his minde unto his Disciples concerning his departure from them. Let us now take a view of our Saviour in his behaviour after his *Resurrection*; whence a futher *Indicium* of his heart, how it would stand towards sinners when he should bee in Heaven, may be taken, and his love demonstrated. For his Resurrection was the first step unto his Glory, and indeed an entrance into it; when he had laid downe his body, he laid down all earthly weaknesses, and passions of flesh and blood. *It was sowne* (as ours is) *in weaknesse*; but with raising of it up again, he took on him the dispositions and qualifications of an immortal and glorious body, *It was raised in power*. And *The dayes of his flesh* (or fraile estate) as the  
Author



Part. I. Author to the Hebrews, by way of distinction speakes, were past and over at his Resurrection : and the garment of his body was new dyed, and endowed with new qualities : & thereby it was made of a stuffe fit to bear and sustain Heavens Glory: and therefore, what now his heart upon his first rising shall appeare to be towards us, will be a certaine demonstration, what it will continue to be in Heaven. And to illustrate this the more, consider, that if ever there were a triall taken, whether his love to sinners would continue or no, it was then at his Resurrection, for all his Disciples, especially *Peter*, had carryed themselves the most unworthily towards him in that interim, that could bee, and this then when hee was performing the greatest act of love towards them, (namely, dying for them) that ever was shewne by any. (And by the way, so God often orders it, that when he is in hand with the greatest mercies for us, and bringing about our greatest good, then wee are most of all sinning against him, which hee doth

doth to magnifie his love the more.) Part. I.

You know how they all forsooke him, and in the midst of his Agonie in the Garden, (in which he desired their company, meerely for a reliefe unto their faddened spirit) they slept and lay like so many blocks, (utterly senselesse of his dolours) which had they had any friendly sympathy of, they could never have done; [*Could you not watch with mee one houre?*] Then you know, how foulely Peter denied him with oathes and curses; and after that, when hee was laid in the grave, they are giving up all their faith in him, *We trusted it should have bene he* (say two of them) *that should have redeemed Israel*: They question, whether he was the Messiah or no, *Luke 24. 21*. Now when Christ came first out of the other world, from the dead, cloathed with that heart and body which he was to weare in Heaven, what message sends he first to them? we would all thinke, that as they would not know him in his sufferings, so hee would now be as strange to them in his glory: or at least, his first words

Part. I. words shall be to rate them for their faithlesnesse and falshood: but here is no such matter, for *John* 20. 17. his first word concerning them is, *Goe tell my Brethren, &c.* You read elsewhere how that it is made a great point of love and condescending in Christ so to entitle them, *Heb.* 2. 11. [*He is not ashamed to call them Brethren*] (surely his brethren had been ashamed of him :) Now for him to call them so when he was first entring into his glory, argues the more love in him towards them. He carries it as *Ioseph* did in the height of his advancement, when he first brake his mind to his brethren ; *I am Ioseph your brother* (sayes he, *Gen* 45. 4.) So Christ sayes here, *Tell them* you have seen *Iesus* their Brother, I own them as brethren still. This was his first compellation ; but what was the message he would first have delivered to them? that I (sayes he) *ascend to my Father, and your Father.* A more friendly speech by farre, and arguing infinite more love then that of *Iosephs* did (though that was full of bowels) for *Ioseph* after hee

he had told them he was their brother, adds, [*whom you sold into Egypt,*] he minds them of their unkindnesse, but not so Christ, not a word of that, he minds them not of what they had done against him. Poore sinners who are full of the thoughts of their owne sins, know not how they shall be able at the latter day to look Christ in the face when they shal first meet with him: But they may relieve their spirits against their care and feare, by Christs carriage now towards his Disciples, who had so sinned against him: Be not afraid, *your sins will he remember no more.* Yea, further, you may observe, that he minds them, not so much of what he had been doing for them; He sayes not, Tell them I have been dying for them, or, that they little think what I have suffered for them; not a word of that neither: but still his heart and his care is upon doing more; he looks not backward to what is past, but forgets his sufferings, as a woman her travail, for joy that a man-child is borne. Having now dispatched that great work on earth for them,

**Part. I.** them, he hastens to Heaven as fast as he can to doe another : And though hee knew hee had businesse yet to doe upon earth, that would hold him forty dayes longer ; yet to shew that his heart was longing, and eagerly desirous to be at work for them in heaven, he speakes in the present tense, and tels them, *I ascend* ; and he expresseth his joy to be, not onely that he *goes to his Father*, but also that he goes to *their Father*, to bee an advocate with him for them, of which I spake afore. And is indeed Jesus our Brother alive ? and doth he call us Brethren ? and doth he talke thus lovingly of us ? (whose heart would not this overcome ?)

But this was but a message sent his Disciples, before he met them ; let us next observe his carriage and speech at first meeting together. When he came first amongst them, this was his salutation, *Peace be to you, verse 19.* which he reiterates, *verse 21.* and it is all one with that former speech of his used in that his parting Sermon, [*My peace I leave with you.*] After this hee  
*breathes*

*breathes on them*, and conveyes the *holy Ghost* in a further measure into them, so to give an evidence of what he would doe yet more plentifully in Heaven: and the mystery of that his *breathing on them*, was to shew that this was the utmost expression of his heart, to give them the Spirit, and that it came from the very bottome of it, as a mans breath doth, as well as that the *holy Ghost* proceeds from him, as well as from the Father, (which was also the meaning of it.) And to what end doth he give them the Spirit? not for themselves alone; but that they by the gifts and assistance of that Spirit might *forgive mens sinnes* by converting them to him, [*Whose sinnes soever ye remit, (namely, by your Ministry) they are remitted to them:*] His minde you see is still upon sinners, and his care for the conversion of their soules. And therefore in another Evangelist, (namely *Mark*) his last words recorded are these: *Goe ye into all the World, and preach the Gospell unto every creature, and he that belee- veth shall be saved, &c. Chap. 16. 15.*

And

Part. 1. And in *Luke*, Chapter 24. Verse 46, 47. his last words on earth there recorded are, [*Thus it behooved Christ to suffer and to rise, — that repentance and remission of sinnes should bee preached among all Nations.* And addes, beginning at *Hierusalem*, where he had beene but a few dayes before crucified. Of all places, one would have thought he would have excepted that, and have charged them to passe by it, but hee bids them beginne there: let them have the first fruit and benefit by my death, that were the actors in it. And (to that end) he also sayes, *Behold, I send you the Promise of my Father, &c. ver. 49.* Another time he appeares to two of them, and then indeed he rates them, saying, *O ye fooles, and slow of heart; but for what is it? but onely because they would not beleeve on him, for no other sin, not for that they had forsaken him: so it followes, O yee fooles, and slow of heart to beleeve, &c. Luke 24. 25. and this because he is glad when wee beleeve, as John 11. 15. And after that, he appeares to all the eleven,*  
and

and upbraids them, (the Text sayes) Part. I.

but with what? with their *unbelief* and *hardnesse of heart*; still because they *believed not*, so *verse 14*. No sinne of theirs troubled him but their *unbelief*: Which shews how his heart stands, in that he desires nothing more, then to have men beleeve in him; and this, now when glorified. Afterwards hee meets with *Thomas*, and scarce chides him for his grosse unbelief; onely tels him, it was well that *having seene, he believed*; but pronounceth them more *blessed, who though they have not seene, yet beleeve*: and so he is reprov'd, *Iohn 20. 29*.

Another time hee shewes himselfe to his Disciples, and particularly deales with *Peter*, but yet tels him not a word of his sins, nor of his forsaking of him, but onely goes about to draw from him a testimony of his love to himselfe, *Peter*, (sayes he) *lovest thou me?* Christ loves to heare that note; full well doe those words sound in his eares, when you tell him, you love him, though he knowes it already, as *Peter* tels him, *thou knowest all things,*  
*thou*



Part. I. *thou knowest I love thee, John 21.15.* and this Christ puts him thrice upon. And what was Christs aime in drawing this acknowledgement of love from *Peter* to him, but only to put an engagement upon *Peter*, that if he loved him as he professed, and would ever shew it, then to *feed his lambs*? This is the great testimony that he would have *Peter* to shew his love in, when he should be in Heaven; and this is the last charge he gives him: Which how great a testimony is it, to shew how his owne heart was affected, and what his greatest care was upon? His heart runs altogether upon his Lambs, upon soules to be converted; He had said afore, *Sheep I have, John 10. 6. which are not of this fold, them I must bring in:* (and he left his Apostles to doe it) but this here was a more moving and affectionate expression; for sheepe can shift for themselves, but poor little Lambes cannot: Therefore Christ sayes unto *Peter*, *Feed my Lambes*, (even as *John*, to expresse the more love unto those hee writes to, calls them *My little children.*)

And

And to what end doth the Evange- Part. 1.  
list record these things of him after

his Resurrection? One of the E-  
vangelists that recorded them, in-  
forms us; In the 20. of *John*, v. 30. it  
is said, that *Jesus did many other  
signes*, namely after his Resurrecti-  
on: (for in the midst of the story  
of those things done after his Re-  
surrection he speakes it,) *which are  
not written in this Booke*, (but part-  
ly recorded by other Evangelists,  
and partly concealed) *but these  
things are written that ye might be-  
leeve that Jesus is the Christ*, that is,  
that so you might come to him as to  
the *Messiah*, the Saviour of the  
World: and therefore, the most of  
the things recorded tend to shew  
Christ's heart and carriage towards  
Sinners, that so we might beleeve  
on him, and that *beleeving we might  
have life through his Name*.

Sect. 3.

## Part. I.

## Sect. 3.

*Demonstrations from passages at and after his Ascension into Heaven.*

**L**Et us view him next in his very ascending, his carriage then also wil further assure our hearts of this. *Luke 24. 50.* it is said, *He lifted up his hands and blessed them*: and to put the greater emphasis upon it, and that we might the more observe it, as having some great mystery in it, *ver. 51.* it is added, [*And whilst hee blessed them, he was parted from them, and carried up into Heaven.*] This benediction Christ reserved to bee his last act; and what was the meaning of it, but (as I have before shewne) to blesse them, as God blessed *Adam* and *Eve*, bidding them *Encrease and multiply*, and so blessing all Man-kind that were to come of them? Thus doth Christ in blessing his Disciples, blesse all those that shall believe through their word unto the end of the world. I only adde this to the illustration of it; this mystery is interpreted

Part. I.  
preted by Peter, *Acts* 3. 26. when speaking to the Jews, he sayes, *Unto you first, God having raised up his Sonne Iesus, sent him [to blesse you,] (and how?) in turning away every one of you from his iniquities, and so, forgiving of them; (for, Blessed is the man whose sin is forgiven.) Thus at his ascending.*

In the next place, let us consider what Christ did when he was come to heaven and exalted there: how abundantly did he there make good all that he had promised in his last Sermon? For First, hee instantly powred out his Spirit, and that richly, (as the Apostle to Titus speaks) and he being by the right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this which you now see and he ar, sayes the Apostle in his first Sermon after, *Acts* 2. 33. he then received it, and visibly powred him out. So *Ephes.* 4. 8. it is said, *He ascended up on high, and gave gifts unto men, — for the work of the Ministry (ver. 15.) and for the joyning in of the Saints to the encrease of the body of Christ, (v. 16.) that is, for*  
the

Part. I. the converting of elect sinners, and making them Saints. And the gifts there mentioned (some of them) remaine unto this day, in *Pastors and Teachers, &c.* And this spirit is still in our preaching, and in your hearts in hearing, in praying, &c and perswades you of Christs love to this very day; and is in all these, the pledge of the continuance of Christs love still, in Heaven unto sinners. All our Sermons and your Prayers are evidences to you, that Christs heart is still the same towards sinners, that ever it was, for the Spirit that assists in all these, comes in his name, and in his stead, and workes all by commission from him. And doe none of you feelee your hearts moved in the preaching of these things, at this and other times? and who is it that moves you? it is the Spirit who speaks in Christs name from Heaven, even as himselfe is said to *speake from heaven, Heb. 12.25.* And when you pray, it is the Spirit that endites your prayers, & that *makes intercession for you* in your own hearts, *Rom. 8. 26.* which Intercession of his is but the

the evidence and eccho of Christs Part. I.  
 Intercession in Heaven. The Spirit  
 prayes in you, because Christ prayes  
 for you: Hee is an Intercessor on  
 earth, because Christ is an interces-  
 sor in heaven. As hee did take off  
 Christs words, and used the same  
 that he before had uttered, when  
 he spake in and to the Disciples the  
 words of life: so hee takes off  
 Christs prayers also when he prayes  
 in us: he takes but the words as it  
 were out of Christs mouth, or  
 heart rather, and directs our hearts  
 to offer them up to God. Hee also  
 followes us to the Sacrament, and  
 in that Glasse shewes us Christs  
 face smiling on us, and through his  
 face his heart; and thus helping of  
 us to a sight of him, wee goe away  
 rejoycing that we saw our Saviour  
 that day.

Then secondly, all those workes  
 both of miracles and conversion  
 of sinners, in answer to the Apo-  
 stles prayers, are a demonstration  
 of this. What a handfull had *Peters*  
 first Sermon after Christs ascension,  
 when 3000. souls were converted  
 by it? The Apostles (you know)  
 R went

Part. 1. went on to preach forgiveness through Christ, and in his Name, and to invite men to him; and what signes and wonders did accompany them, to confirme that their preaching? and all were the fruits of Christs Intercession in heaven: So that what hee promised, (*John 14. 12.*) as an evidence of his minding them in heaven, was abundantly fulfilled. They *upon their asking did greater workes then he*: so *Acts 4. 29, 30.* at the prayers of Peter. And *Heb. 2. 3, 4.* the Apostle makes an argument of it, *How shal we escape* (says he) *if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witnesse both with signes and wonders, and with divers miracles? &c.* Yea, let me adde this, that take all the New Testament, and all the Promises in it, and expressions of Christs love, it was written all since Christs being in heaven, by his Spirit, and that by commission from Christ, and therefore all that you finde therein you may build on, at his very heart; and therein see, that  
what

what he once said on earth, he re-  
pealeth not a word now hee is in  
heaven; his minde continues the  
same: And the consideration here-  
of may adde a great confirmation  
to our faith herein.

Thirdly, some of the Apostles  
spake with him since, even many  
yeares after his Ascension. Thus  
*John*, and *Paul*, (of which the last  
was in heaven with him) and they  
both doe give out the same thing  
of him. *Paul* heard not one Sermon  
of Christs (that we know of) whilst  
on earth, and received the Gospell  
from no man, Apostle, or other, but  
by the immediate revelation of Je-  
sus Christ from heaven (as he speaks  
*Gal. 1. 11, 12.*) But he was conver-  
ted by Christ himselfe from heaven,  
by immediate speech and confe-  
rence of Christ with him; and this  
long after his Ascension. And in  
that one instance Christ abundantly  
shewed his heart and purpose to  
continue to all sorts of sinners to  
the end of the world. Thus in  
two places that great Apostle tel-  
leth us; the first is, *1 Timothy*, cap.  
1. verse 13. *I was a persecuter, a*

R 2

blas-



Part. I.

*blasphemer (sayes he) but I obtained mercy, and the grace of our Lord, (namely, Jesus Christ) was exceeding abundant: and upon this he declares with open mouth (as it were from Christs own selfe, who spake to him from heaven, that this is the faithfullest saying that ever was uttered, that Christ came into the world to save sinners, whereof I am chiefe, (sayes he) ver. 15. And to testifie that this was the very scope of Christ in thus converting of Paul, himselfe; and Pauls scope also in that place to Timothy to shew so much, appears by what followes, vers. 16. For this cause I obtained this mercy, that in mee [first] Jesus Christ might shew forth all long-suffering for a paterne to all them that should hereafter beleeve on him, unto life everlasting. It is expresse (you see) to assure all sinners unto the end of the world, of Christs heart towards them: This was his drift: For this very cause (sayes Paul.) The second place I alledge in prooffe of this, is the story of Pauls conversion, where he diligently inserts the very words that*

that Christ spake to him from hea- Part. 1.  
 ven, (Acts 26. 16.) which were  
 these, [I have appeared unto thee  
 for this purpose, to make thee a Mi-  
 nister and a Witnesse, ——— to  
 send thee to the Gentiles, [to open  
 their eyes, and to turne them from  
 darknesse to light, and from the power  
 of Satan unto God, that they may  
 receive forgivenesse of sinnes, and an  
 inheritance among them that are san-  
 ctified by faith that is in mee.] Bre-  
 thren, these as Christs words since  
 hee went to heaven, and hee tels  
 Paul hee appeared unto him, to  
 testifie thus much. This for Pauls  
 conference with him.

Then againe, sixty yeares af-  
 ter his Ascension, did the Apostle  
 John receive a Revelation from  
 him, even when all the Apostles  
 were dead (for after all their deaths  
 was that booke written) and that  
 Revelation is said to bee in a more  
 immediate manner, *the Revelation of*  
*Jesus Christ*, (so Chap. 1. 1.) then any  
 other of the Apostles writings: and  
 you read, that Christ made an appa-  
 rition of himselfe to him, and said,  
*I am he that was dead, and am alive,*

Part. I. *and live for evermore, Chap. I. 18.*  
 Now let us but consider Christs last words, in that his last Booke, (the last that Christ hath spoken since he went to Heaven, or that hee is to utter till the day of Judgement) you have them in the last Chapter, ver. 16. *¶ Iesus have sent mine Angel to testifie unto you these things in the Churches: ¶ I am the root and the off-spring of David; — [and the Spirit and the Bride say, Come: and let him that heareth say, Come: and let him that is athirst come: and whosoever will, let him take of the water of life freely.]* They are the latter words I cite this place for; The occasion of these words was this: Christ was now in Heaven, and had before promised one day to come againe, and fetch us all to Heaven: And in the meane time, marke what an ecchoing and answering of hearts and of desires there is mutually betweene *Him from Heaven*, and beleeving *sinners from below: Earth calls upon Heaven*, and Heaven calls upon earth, as the Prophet speakes. The *Bride from earth* sayes unto Christ, *Come to me*; and the *Spirit in the Saints*

Saints hearts below, sayes, *Come* Part. 1.

unto him also : and Christ cries out as loud from Heaven, *Come*, in answer unto this desire in them ; so that heaven and earth ring againe of it. *Let him that is athirst come to me ; and let him that will come, come, and take of the waters of life freely :* This is Christs speech unto men on earth. They call him to come unto earth, to Judgement ; and he calls sinners to come up to heaven unto him for mercy : They cannot desire his comming to them, so much as he desires their comming to him. Now what is the meaning of this, that upon their calling upon him to come, hee should thus call upon them to come ? It is in effect as if he had plainly uttered himselfe thus, I have a heart to come to you, but I must have all you my Elect that are to bee on earth, come to mee first : You would have me come downe to you, but I must stay here, till all that the Father hath given me, bee come to mee ; and then you shall be sure, quickly to have mee with you : Hereby expressing how much his heart

R 4

now

Part. 1. now long after them. This to bee his meaning, is evident by the words which hee addes, *verse 20. He which testifies these things* (namely Christ) *sayes, [Surely, I come quickly.]* And if wee observe how much by the by (as it were) these words of Christ doe come in, it makes them the more remarkable to shew his heart in uttering them. This Book was intended meerly as a prophesie of the times of the Gospel untill his comming; unto which period of it, when *Iohn* had brought that Prophetique story, hee brings in the Bride, longing for that comming of Christ, [*The Bride sayes, Come.*] And no sooner sayes she so, but Christ by way of retortion, doth likewise say, *Come*, unto her also; yea, it puts the more observation upon it, that he had uttered the same words before, *Revel. 21. 6.* but notwithstanding hee will repeat them again, and have them to bee his last words. All which shews how much his heart was in this part of the Gospel, to invite sinners to him; that now when he is to speake but one sentence more, till wee heare the sound

found to judgement, hee should e- Part. I.  
 specially make choyce of these  
 words. Let them therefore for ever  
 stick with you, as being worthy to  
 bee your last thoughts when you  
 come to dye, and when you are a  
 going to him. He speaks indeed  
 something else after them; but that  
 which he sayes afterwards, is but to  
 set a seal unto these words, and to  
 the rest of the Scriptures, whereof  
 this is the chiefe. And further to  
 shew that these words were sin-  
 gled out to be his last, and that hee  
 meant to speak no more till the day  
 of judgement, therefore also he adds  
 a curse to him, who should adde to  
 them, or take from them. He addes in-  
 deed after that another speech, but  
 it is onely to ingeminate his wil-  
 lingnesse to come quickly, were all  
 his elect but once come in to him,  
 so vers. 20. And all this tends to as-  
 sure us that is his heart, and we shal  
 finde him of no other minde untill  
 his comming againe.

And that you may yet the  
 more consider them as thus pur-  
 posely brought in by him as  
 his last words, to make them

R 5

sticke

Part. I. sticke with us, let me adde another observation about them, and that is this, that at another time when hee was upon earth, hee in like manner singled out these very words (I meane the matter of them) as the conclusion and shutting up of many dayes preaching. Thus *John 7. 37.* *In the last day, that great day of the Feast, Iesus stood and cried, [If any man thirst let him come to mee and drinke.]* These words were spoken on the *last day of the feast*, after which hee was to preach no more at that time, and for a good while after unto them: (and he had preached upon all the former dayes of that feast, as his manner was) and it was [*the great*] *day of the Feast*, when he had the greatest audience: and you see hee chooseth this for his last sentence, of that his last Sermon then; and when he would give them something at parting, as a *Viaticum*, which hee would have them carry home with them to feed upon above all the rest, these are his words, *If any man thirst, let him come to me, and [drinke:]* (which himselfe interprets to be relieving

on him, ver. 38.) and hee stands up Part. I.  
 to speake this; yea, hee cries, sayes  
 the Text, with open mouth, with  
 utmost vehemency, to the intent  
 that all might heare this above all  
 sayings else. And thus in like man-  
 ner at this time also, when he is to  
 speake no more, but to hold his  
 tongue for ever til the day of judg-  
 ment, (nor is to write any more  
 Scriptures) he then sends his Angel  
 to testifie these to be his last words;  
 and this, although hee had spoken  
 them before: It was therefore assu-  
 redly done, to shew his heart in  
 them. They were his last words  
 then, and they shall be mine in the  
 closure of this Discourse, for  
 what can there be added  
 to them?

THE




THE HEART  
OF  
Christ in Heaven,  
TO  
Sinners on Earth.

PART. II.

HEB. 4. 15.

*For we have not an High-priest which cannot be touched with the feeling of our infirmities : but was in all points tempted like as we are, yet without sin.*

 HE onely Use I shall make of these words is, to be a foundation unto that second part of that head or point of Doctrine into which I have made an entrance ; which was to demonstrate the gracious inclination and temper of Christs heart towards sinners, now he is in Heaven.

The

*The extrinsecall Demonstrations of Part. 2.*

this (which I make the first part of it) are dispatched : & for a ground-work to these more *Intrinsecall Demonstrations* (which make a second part) I have chosen this Text, as that which above any other speaks his heart most, and sets out the frame and workings of it towards sinners; and that so sensibly, that it doth (as it were) take our hands, and lay them upon Christs breast, and let us feele how his heart beats, and his bowels yerne towards us, even now hee is in glory : The very scope of these words being manifestly to encourage beleivers against all that may discourage them from the consideration of Christs heart towards them now in heaven.

To open them so far as they serve to my present purpose.

First, all that may any way discourage us, hee here calls by the name of *Infirmities*, thereby meaning both.

1. The *evill of afflictions* of what sort soever, Persecutions, &c. *from without.*

2. The

## Part. 2.

2. The *evill of sins* which doe most of all discourage us, *from within.*

And that both these are meant,

1. That under [*Infirmities*] hee meanes perlecutions and afflictions is manifest; not onely in that the word is often used in that sence, as 2 *Cor.* 11. 30. and *Chap.* 12. 5. but also it is plaine, that the phrase is here so intended, for his scope is to comfort them against what would pull from them their profession, as that fore-going exhortation [*Let us hold fast our profession*] implies; Now that which attempted to pull it from them, were their persecutions and oppositions from without: It appeares also because his argument here of comforting them against these infirmities, is drawne from Christs example, *7<sup>n</sup> that hee was in all things tempted as we are.*

Yet secondly, by [*infirmities*] are meant sins also, for so in the processe of this discourse he useth the phrase, and makes them the main object of our High Priests pity; for in the next words, *Chap.* 5. 2. shewing what

what the qualifications of the High Priest under the Law were, (who were types of our great High priest) he makes this one, (futable to this here mentioned) that he was to bee one that *could have compassion on the ignorant, and those that were out of the way*; (that is, upon sinners, for sins are those ignorances and goings astray from God;) and then addes, *in that himselfe was cloathed with infirmities*; that is, with sins. And although it is said here that Christ was without sin in all, yet he was tempted by Satan unto all sorts of sins, even as wee are. And that by [*infirmities*] sins are mainly here intended, is yet more evident from the remedy propounded against them which they are here encouraged to seeke for at the throne of grace, namely, *Grace and Mercie*. Therefore let us come boldly to the throne of Grace, that wee may finde [*Grace and mercy*] to helpe in time of need; So it followes in the next words. *Grace* to helpe against the power of sin, and *Mercy* against the guilt and punishment of it; both which are the greatest discouragers

to

Part. 2. to come boldly to that throne, and therefore he must needs intend those kinds of *infirmities* chiefly in this his encouragement and comfortory given.

Now *secondly*, for a *support* against both these, he lets us understand how feelingly and sensibly affected the heart of Christ is to sinners under all these their *infirmities*, now he is in heaven (for of him advanced into heaven, he here speaks, as appeareth by v. 14.) And if the coherence with that verse be observed, we shall see that he brings in this narration of it setly, by way of preventing an objection which might otherwise arise in all mens thoughts from that high and glorious description which he had given of him in that 14. ver. [*We have a great High-priest, who is passed into the heavens, &c.*] He knew we would be apt from this presently to thinke, he may be too great to be an High-priest for us to transact our affaires; and that this greatnesse of his might cause him to forget us, or if he did remember us, and take notice of our miseries, yet *being passed into the*

the Heavens, and so having cast Part. 2.  
 off the frailties of his flesh which  
 he had here, and having cloa-  
 thed his humane nature with so  
 great a glory, that therefore hee  
 cannot now pity us, as hee did  
 when hee dwelt among us here  
 below; nor be so feelingly affected  
 and touched with our miseries, as  
 to be tenderly moved to compas-  
 sionate and commiserate us, so he  
 is not now cable of a feeling of  
 griefe, and so, not of a *fellow-feeling*,  
 or *sympathizing* with us; his state and  
 condition now is above all such af-  
 fections; which affections notwith-  
 standing are they that should put  
 him upon helping us, heartily and  
 cordially. And for him to be ex-  
 posed to such affections as these,  
 were a weaknesse, an infirmi-  
 tie in himselfe, which heaven  
 hath cured him of. His pow-  
 er and glory is so great that hee  
 cannot bee thus touched, even  
 as the *ANGELS* are not: And  
 he is *Advanced farre above all*  
*Principalities and powers*, Ephes.  
 1. 15.

This the Apostle carefully pre-  
 occu-

Part. 2. occupies; and it is the very objection which hee takes away. *Wee have not an High-Priest who cannot, &c. Duplex negatio equipollet affirmationi*; nay, two negatives doe not onely make an affirmative, but affirme more strongly: they make an affirmation contradictory to a contrary and opposite thought. Now this speech of his is as much as if he should have said, Well, let heaven have made what alteration soever, upon his condition, in glorifying his humane nature, which be it never so free from fleshly passions, and in stead of flesh be made like Heaven; let him bee never so incapable of impressions from below: yet hee retaines one tender part and bare place in his heart still unarmed, (as it were) even to suffer with you, and to be touched if you bee. The word is a deepe one, [*συμπαθεῖν*.] *He suffers with you*, he is as tender in his bowels to you as ever he was: that hee might bee moved to pitie you, he is willing to suffer (as it were) one place to bee left naked, and to be flesh still, on which hee may be wounded with your

your miseries, that so he might bee Part. 2.  
your *mercifull High-Priest*.

And whereas it may be objected that this were a weaknesse: The Apostle affirms that this is his power, and a perfection and strength (of love surely) in him, as the word *δυναμειν* importeth: that is, that makes him thus *able* and *powerfull* to take our miseries into his heart, though glorified, and so to bee affected with them, as if hee suffered with us, and so to relieve us out of that principle, out of which hee would relieve himselfe.

There are two things which this Text gives me occasion to take notice of, and apart to handle.

First, (more generally) That Christs heart now in heaven, is as graciously affected unto sinners, as ever it was on earth.

And secondly, (more particularly) the *manner how*.

Or thus:

1. That he is *touch'd with a feeling*, or *sympathizeth with us*, (as the word is.)

2. The way how this comesto passe; even through *his having been tempted*



Part. 2. *tempted in all things like unto us.* In handling the first, I shall give those *Intrinscall* Demonstrations of it that remaine; and in handling the other, further open the Text. To come therefore first to those *Intrinscall* Demonstrations of this Doctrine, which I engraft upon these words, and shootes naturally from them, namely, that the heart of Jesus Christ now he is in heaven is as graciously inclined to sinners, as ever it was on earth.

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### SECT. I.

*The first sort of Intrinscall Demonstrations drawne from the influence all the three Persons have for ever into the heart of the Humane nature of Christ in heaven.*

**T**He first sort of Demonstrations shall bee fetcht from all the three Persons, and their severall influence they have into Christs heart in heaven, to encline it towards us.

The first shall be taken from God  
his

his Father, who hath thus advanced him; and it hath two parts: Part. 2.

1. That God hath given a perpetuall command to Christ to love sinners: 2. That therefore his heart continuæes the same for ever.

For the first, God the Father hath given *Jesus Christ a special command to love sinners; & hath withall, implanted a mercifull gracious disposition in his heart towards them.* This I mentio to argue it, because it is that which Christ alledgeth, *John 6.37.* as the originall ground of this disposition of his, *not to cast out those that come to him: For it is my Father will* (saies he in the following verses) *that I should performe that which I came downe from heaven for, ver. 38.* And this lyes now still upon him now he is in Heaven, as much as ever: for his will also is (sayes hee, *verse 39. 40.*) *that I should raise them up at the last day, so as it must needs continue the same till then.* And compare with this the tenth of *John*, from *verse* fifteenth to the eighteenth, where having discoursed before of his care and love to his sheepe, to give his life for them, to know and

Part. 2. and owne them, and *to bring them into the fold, &c.* he concludes at ver. 18. [*This commandment have I received from my Father.*] It is his will, sayes the 6. of *John*, (and if a good son knowes that a thing is his fathers mind and will it is enough to move him to doe it; much more if it be his expresse command.) And in this 10. of *John* he further sayes, that it is the *command* which he had *received from the Father*. A command is a mans will peremptorily expressed; so as there mult bee a breach, if it be not fulfilled: and such a command hath God given Christ concerning us. Out of both which places I observe three things to be the matter of this will and command of Gods: First, that Christ should die for his sheep; in respect to which command, he continued so to love them whilst here, as to *lay downe his life for them*: so *John* 10. 15. but, then he tooke it up againe, and is ascended into Heaven. Therefore those other two things commanded him, doe concerne him when hee is in glory; namely, *to receive all that come to him,*

him, which is the second; and Part. 2.  
 the third, to looke that he lose none  
 of those for whom he dyed, but to raise  
 them up. And for these his Fathers  
 command lyes as strictly on him,  
 now he is in Heaven, as for dying  
 for them whilst he was on earth;  
 [*This command have I received from  
 my Father, and this is his will.*]

And together with this com-  
 mand, God did put into his heart  
 (as where he commands hee ever  
 useth to doe) such an instinct of  
 transcendent love towards them,  
 as shall so strongly encline him to  
 performe it, that he shall need no  
 more commands. He hath put such  
 a <sup>supra</sup> such an especiall love into  
 him, as he hath put into the hearts  
 of parents towards their own chil-  
 dren, more then to all other mens  
 children which they see besides,  
 although more beautifull and more  
 witty then their owne. And both  
 this commandement, and this in-  
 clination of love towards them,  
 we have at once expressed *Psal.*  
*40.8.* where giving the reason  
 why hee became our Mediator,  
 and sacrificed himfelfe, hee not  
 only

Part. 2. onely sayes, *I come to doe thy will O God*; but also, *Thy law is in my bowells*: In which speech, both these two are mentioned:

1. That ~~command~~ I mentioned is there expressed, for it is called a *Law*.

And secondly it was a Law wrought into suitable *dispositions* in his heart; and therefore said to bee a *Law in his heart or bowells*.

You may easily conceive what Law it was by the subject of it, his *Bowells*; which are still put for the most tender affections; (*Colos. 3. 12. Bowells of mercy, kindnesse, &c.*) It was no other then that Law of love, mercy and pittie to poore sinners, which God gave him in charge, as he was to bee Mediator. It was that speciall Law which lay on him as hee was the *second Adam*; like that which was given to the first *Adam*, *Non concedendi*, over and above the Morall Law, *not to eat the forbidden fruit*; such a Law was this hee there speakes of: It was the Law of his being a Mediator and a sacrifice,

hice, (for of that he expressly speaks, Part. 2. v. 6; 7.) over and besides the Morall Law, which was common to him with us. The word in the originall is, [*In the midst*] of my bowels, to shew it was deeply ingraven: It had a seat in the center, it sat nearest, and was most inward in his heart.

Yea, and as that special Law of not eating the forbidden fruit, was to *Adam*, *Præceptum Symbolicum* (as Divines call it) given over and besides all the ten Commandements, to bee a tryall, a signe, or symbole of his obedience to all the rest; such was this Law given unto Christ, the second *Adam*; so as that God would judge of all his other obedience unto himselfe by this: Yea, it was laid on him with that earnestnesse by God, and so commended by him, as that if ever Christ would have him to love him, he should be sure to love us. Thus in that place forecited, *John* 10. 17, 18. Christ comforts himselfe with this in his obedience, [*Therefore doth my Father love me:*] It is spoken in  
S relation

Part. 2. relation unto his fulfilling this his command formerly mentioned; and so withall imports, as if God should love Christ the better for the love he should shew to us; it pleased him so well to see Christ love us. And so it is as if God when he gave Christ that Commandement, *ver. 18.* had said, *Sonne,* as you would have my love continue towards you let me see your love towards me shewne in being kind to these I have given you, *whom I have loved with the same love wherewith I have loved you;* (as you have it *John 17. 23.*) As God would have us shew love unto him, by loving his children: so hee would have Christ also shew his love towards him by loving of us.

Now for the second Branch of this Demonstration, namely, that that love which Christ, when on earth, expressed to be in his heart, and which made him die for sinners upon this command of his Father, that it doth certainly continue in his heart still, now that hee is in Heaven, and that as quick and as tender as ever it was

on

on earth, even as when he was on the Crosse, and that because of his Fathers command. It is evidenced thus: For it being a Law written in the midst of his bowels by his Father, it becomes naturall to him, and so indelible, and (as other Morall Laws of God written in the heart are) perpetuall. And as in us, when we shall be in heaven, though *Faith* shall faile, and *Hope* vanish, yet *Love* shall continue (as the Apostle speaks) so doth this love in Christs heart continue also, and suffers no decay; and is shewne as much now in receiving sinners, and interceding for them, and being pitiful unto them, as then in dying for them. And this love to sinners being so commanded & pressed upon him, (as was said) that as he would have his Father love him, he should love them; and so, being urged upon all that great love that is between him and his Father; this as it must needs work and boile up a strong love in him unto sinners, so likewise the most constant and never-decaying love that could be: And this is argued from the analogy



Part. 2. of that principle upon which Christ urgeth us to love himselfe, *Joh. 15. 10.* He moveth his Disciples to keep the Commandments he gave them, and useth this argument, [*For so shall you abide in my love;*] and backs it with his owne instance, [*even as I have kept my Fathers commandments, and abide in his love.*] Now therefore this being the great Commandment that God layeth on him, to love, and die for, and to continue to love, and receive sinners that come to him, and raise them up at the latter day, certainly hee continues to keep it most exactly, as being one of the great ties between him and his Father, so to continue in his love to him. Therefore so long as he continues in his Fathers love, (and now hee is in Heaven, and at his right hand, he must needs continue in highest favour with him;) so long we may be sure hee continues to observe this. And thus that he should continue still to love us, both love to his Father, and love to himselfe obligeth him: we may therefore bee sure of him, that hee both doth it, and will doe

doe it for ever. O what a comfort Part. 2.  
is it, that as children are mutuall  
pledges and tyes of love between  
man and wife, so that we should  
be made such between God the  
Father and the Sonne! And this  
demonstration is taken from the in-  
fluence of the first person of the  
Trinity; namely, from God the Fa-  
ther.

Then (secondly) this his love is  
not a forced love, which he strives  
onely to beare towards us, because  
his Father commanded him to  
marry us; but it is his nature, his  
disposition: Which added to the  
former, affords a second demon-  
stration of the point in hand, and  
is drawne from God the Sonne.  
This disposition is free and naturall  
to him; hee should not be Gods  
Son else, nor take after his hea-  
venly Father: unto whom it is  
naturall to shew mercy, but not so to  
punish, which is his strange worke,  
but *mercy pleaseth him*, he is the Fa-  
ther of mercy, he begets them natu-  
rally. Now Christ is his own Son,  
*ἰσθὺς υἱός* (as by way of distinction  
he is called) and his naturall Son;

Part. 2. yea, his humane nature being united to the second Person, is thereby become the naturall Son of God, not adopted as we are. And if he be his naturall Son in priviledges, then also his Fathers properties are naturall to him; more naturall then to us; who are but his adopted sons. And if we *as the elect of God* (who are but the adopted sons are) exhorted to put on *Bowels of mercy, kindnesse, humblenesse of minde, meeknesse, &c.* (as *Col. 3. 12.*) then much more must these dispositions needs be found in Christ the Naturall Son, and these, not *put on by him*, but be as naturall to him as his Son-ship is: *God is love*, (as *John* sayes) and Christ is love covered over with flesh, yea, our flesh. And besides it is certaine, that as God hath fashioned the hearts of all men, and some of the sons of men unto more mercy and pity (naturally) then others, and then the holy Spirit coming on them to sanctifie their naturall dispositions, useth to worke according to their tempers; even so it is certaine, that he tempered the heart of Christ, & made it of a softer mold

mold and temper then the tender-  
 nesse of all mens hearts put toge-  
 ther into one (to soften it) would  
 have been of. When he was to as-  
 sume an humane nature, hee is  
 brought in, saying, (*Heb. 10.*) *A body*  
*hast thou fitted me* : That is, an hu-  
 mane nature, fitted as in other  
 things, so in the temper of it, for the  
 God-head to work & shew his per-  
 fections in best. And as he tooke an  
 humane nature on purpose to bee a  
 mercifull High-priest, as *Heb. 2. 14.*  
 so such an humane nature, and of so  
 speciall a temper & frame as might  
 be more mercifull then all Men or  
 Angels. His humane nature was  
*made without hands* ; that is, was not  
 of the ordinary make that other mens  
 hearts are of: though for the matter  
 the same, yet not for the frame of his  
 spirit. It was an heart bespoken for  
 on purpose to be made a *vessel*, or ra-  
 ther *fountain of mercy*, wide and ca-  
 pable enough to be so extended, as  
 to take in and give forth to us a-  
 gain, all Gods *Manifestative mercies*,  
 that is, all the mercies God intended  
 to manifest to his elect : and there-  
 fore Christs heart had naturally in

Part. 2. the temper of it, more pity then all men or Angels have, as through which the mercies of the great God were to be dispensed *unto us* ; and this heart of his to be the instrument of them. And then, this man and the heart of this man so framed, being united to God, and being made the naturall Son of God, how naturall must mercy needs be unto him?

And therefore continue in him now he is in heaven : For though he laid down all infirmities of our nature, when he rose again ; yet no graces that were in him whilst hee was below ; they are in him now as much as ever, and being his nature (for nature we know is constant) therefore still remains. You may observe, that when he was upon earth, minding to perswade sinners to have good thoughts of him, as he used that argument of his Fathers command given him ; so he also layes open his owne disposition ; *Matth. 11. 28. Come to me you that are weary and heavy laden, ——— for I am meeke and lowly of heart.* Men are apt to have contrary conceits of Christ, but hee

he tells them his disposition there, Part. 2.  
by preventing such hard thoughts  
of him, to allure them unto him  
the more. Wee are apt to thinke  
that he being so holy, is therefore  
of a severe and lowre dispositi-  
on against Sinners, and not a-  
ble to beare them; no, sayes he,  
*I am meeke*, gentlenesse is my nature  
and temper; as it was of *Moses*,  
who was (as in other things, so)  
in that grace his Type: hee was  
not revenged on *Miriam* and *Aa-  
ron*, but interceded for them.  
So sayes Christ; injuries and un-  
kindnesses doe not so worke up-  
on me, as to make me irreconci-  
lable, it is my nature to forgive,  
*I am meeke*. Yea, but (may we think)  
he being the Sonne of God, and  
Heire of Heaven, and especially  
being now filled with glory, and  
sitting at Gods right hand, he may  
now despise the lowlinesse of us  
here below; though not out of  
anger, yet out of that height of  
his greatnesse and distance that  
he is advanced unto, in that we  
are too meane for him to marry,  
or be familiar with: Hee surely

Part. 2. hath higher thoughts then to regard such poore low things as wee are: And so, though indeed wee conceive him meek, and not prejudiced with injuries, yet he may be too high and lofty to condescend so far as to regard, or take to heart the condition of poore creatures. No, sayes Christ, *I am lowly* also, willing to bestow my love and favour upon the poorest and meanest. And further, all this is not a semblance of such an affable disposition, nor is it externally put on in the face and outward carriage onely (as in many great ones, that will seem gentle and courteous) but there is all this *ἐν τῇ καρδίᾳ*, *in the heart*: it is his temper, his disposition, his nature to be gracious: which nature he can never lay aside. And that his greatness when he comes to enjoy it in Heaven, would not a whit alter his disposition in him, appears by this, that he at the very same time when hee uttered these words, tooke into consideration all his glory to come, and utters both *that* and his meeknes with the same breath: So verse 27. *All things are delivered*

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red to me by my Father : and presently after for all this he sayes, *Come unto me all you that are heavy laden,* — [*I am meeke ;*] ver. 28. 29. Look therefore what lovely, sweet, and delightful thoughts you use to have of a deare friend, who is of an amiable nature, or of some eminently holy or meeke Saint, of whom you think with your selves, I could put my soul into such a mans hands, and can comprise my salvation to him (as I have heard it spoken of some : ) Or looke how wee should have been encouraged to have dealt with *Moses* in matter of forgiveness (who was the meekest man on earth) or treated with *Ioseph*, by what wee read of his bowels towards his brethren : or what thoughts wee have of the tender hearts of *Paul*, or *Timothy*, unto the souls of men, in begetting and in nurturing and bringing them up to life (being affectionately desirous of you, we were willing (sayes Paul) to impart our own souls to you, 1 *Thess.* 2. 8.) and this, naturally, (as his word is, 2 *Philip.* 20.) even such and infinitely more raised apprehen-



Part. 2. prehensions should we have of that sweetnesse and candour that is in Jesus Christ, as being much more naturall to him.

And therefore the same Apostle doth make Christs bowells the patterne of his, *Phil. 8.1. God is my witnesse, how greatly I long after you in the bowells of Jesus Christ.* This phrase [*in the bowels of Christ*] hath (according to Interpreters) two meanings, and both serve to illustrate that which I intend: First, [*in the bowels of Christ*] is taken causally, as if hee meant to shew that those bowels or compassions were infused into him from Christ, and so longed after them with such kind of bowels, as Christ had wrought in him: and if so, that Christ put such bowels into him, hath he not them in himselfe much more? *Paul* had reason to say, [*In the bowels of Christ*] for, in this sense I am sure he, once, had scarce the heart and bowels of a man in him, namely, when he was out of Christ, how furious and Lion-like a spirit had he against the Saints, and what havock made hee of them, being ready even

even to pull out their bowells? And how came *Paul* by such tender bowells now towards them? Who gave him now such tender affections? Even *Jesus Christ*, it was he that of a Lion made him a Lambe. If therefore in *Paul* these bowells were not naturall, (but the contrary rather were naturall to him) and yet they so abounded in him, and that *naturally*, as himself speaks; how much more must they needs abound in *Christ*, to whom they are native and in-bred? Or else secondly, [*In*] the bowells, is put for [*In*star] *Like the bowells*, or *After the bowells*, according to the analogie of the Hebrew phrase: and so then the meaning were this, *Like as the bowels of Jesus Christ doe yerne after you, so doe mine.* [*Bowells*] are a Metaphor to signifie tender and motherly affections and mercies: so *Luke* 1.78. [*Through the tender mercies;*] In the originall it is [*The bowels of mercie.*] Thus *Paul* when hee would signifie how tender his affections were, he instances in the Bowels of *Jesus Christ*, (he making *Christ* his patterne in this in all,

Part. 2. all, [*Be ye followers of me, as I am of Christ.*] Now how desirous was this great Apostle to beget men to Christ? He cared not what else hee lost, so he might win some: hee counted not his life deare, nay; not his salvation deare, but wisht himselfe accursed for his brethren, (who yet were the greatest enemies Christ then had on earth: ) How glad was he when any soule came in? How sorry when any fell off? falling into a new travail ( hee knew not how better to expresse the anxiety of his spirit) for the Galatians, till Christ was formed in them. How comforted was he when hee heard tidings of the constancie and encrease of any of their faith, 1. *Thes.* 3. 6. 7. and vers. 8. hee sayes, *for now we live, if you stand fast in the Lord.* Read all his Epistles, and take the character of his spirit this way; & when you have done, look up to Christs human nature in heaven, & think with your selves, *Such a man is Christ.* Paul warbles out in all these high strains of affections, but the sounding of Christs bowels in heaven in a lower key: They are naturall

naturall to Christ, they all and infinite more are eminent in him. And this is the second *Demonstration* taken from his own naturall disposition, as Sonne of God.

A third *Demonstration* shall bee taken from the Third Person of the Trinity, the holy Ghost. If the same spirit that was upon him, and in him, when hee was on earth, doth but still rest upon him now hee is in heaven, then these dispositions must needs still entirely remain in him.

This *Demonstration* is made up of two propositions put together : 1. That the holy Ghost dwelling in him, concurreth to make his heart thus graciously affected to sinners : And 2. That the same spirit dwells and continues in and upon him for ever in heaven.

For the first, It was the Spirit who over-shadowed his mother, and in the mean while knit that indissoluble knot betweene our Nature and the second Person, and that also knit his heart unto us : It was the Spirit who sanctified him in the womb ; It was the Spirit that rested on him above measure, and fitted

Part. 2.

fitted him with a meeke spirit for the workes of his mediation; and indeed for the very grace sake of meeknesse did the Spirit come more especially upon him. Therefore when he was first solemnly inaugurated into that office, at his baptism, (for then he visibly and professedly entred upon the execution of it) the *holy Ghost descended* upon him: and how? *As a Dove*; so also the Evangelists joyntly report it. But why in the shape of a Dove? All aparitions that God at any time made of himselfe, were not so much to shew what God is in himselfe, as how he is affected towards us, and declare what effects hee workes in us: so here, this shape of a Dove resting upon him, was to shew those speciall gracious dispositions wherewith the holy Ghost fitted Jesus Christ to be a Mediator. A *Dove* (you know) is the most *innocent* and most meeke creature, *without gall, without talons*, having no fiercenesse in it, expressing nothing but love and friendship to its mate in all its carriages, and mourning over it in its distresses: and was there-

therefore a fit emblem to expresse Part. 2.  
 what a frame and temper of spirit  
 the holy Ghost did upon this his de-  
 scending on him, fill the heart of  
 Christ with, and this without mea-  
 sure: that as sweetly as Doves do  
 converse with Doves, sympathizing  
 and mourning each over other, so  
 may we with Christ, for hee thus  
 sympathizeth with us. And though  
 he had the Spirit before, yet now  
 he was anointed with him (in re-  
 spect of such effects as these, which  
 appertained to the execution of his  
 office) with a larger measure, and  
 more eminently then before. There-  
 fore the Evangelist *Luke* notes up-  
 on it, (*Chap. 4. 1.*) *Iesus being full of*  
*the holy Ghost, returned from Jordan.*  
 And *Peter* also puts the like glosse  
 upon it, as appeares *Acts 10. 37.* for  
 speaking there of the baptisme of  
*John*, he shewes how after that his  
 being baptised, he began to preach; and  
 how God having anointed him with the  
 holy Ghost, (namely, at that bap-  
 tisme of his) he went about doing good,  
 &c. And that this was the princi-  
 pall thing signified by this descen-  
 ding of the holy Ghost as a Dove  
 upon

Part. 2. upon him, (even chiefly to note out his meekenesse, and sympathizing heart with sinners, wrought in him by the holy Ghost) is evident by two places, where Christ himselfe puts that very intendment on it.

The first presently after, in the first Sermon that he preached after that his having received the holy Ghost, (in the same 4. of *Luke*) where first it is noted *ver. 1* that hee returned from being baptizd, *full of the Spirit*, and so was led to be tempted: then *v. 14*. it is said that hee returned from being tempted *in the power of that Spirit*, and after this is explained by himself the mystery of his having received the Spirit in the likenesse of a dove, and this is the subject matter of the first Text which he opened in his first Sermon, singled out by him on purpose, by choice, not chance, out of *Isaiah*, which he read to them, (*ver. 18*)

[*The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poore; (that is, in spirit, the afflicted in conscience for sin) he hath sent me to heale the broken-hearted, to preach deliverance to*

the captives, and recovering sight to the blind, to set at liberty them that are bruised, &c. ] And when hee had read so much as concerned the expressing the compassionate disposition of his spirit unto sinners, (whose misery he sets downe by all sorts of outward evils) then hee reads no further, but closeth the Booke, as intimating, that these were the main effects of that his receiving the Spirit. [*The Spirit of the Lord is upon me, [because] he hath anointed me to preach the Gospel to the poore:*] That is, for this end, or for this very purpose hath he given me his Spirit, *because* I was designed, or anointed to this worke, and by that Spirit also hath he anointed, or qualified me with these gifts and dispositions suitable to that worke.

Another place that makes the fruit and end of his receiving the Spirit then at his baptisme, to be these tender dispositions unto sinners, is that in *Matth. 12. 18, 19, &c.* out of another place of *Isaiah*, [*Behold my Beloved, in Whom my soul is well pleased, I will put my Spirit upon him, and he shall shew*  
judge-



Part. 2. *judgement to the Gentiles, &c.* ] That seems to be a terrible word, but be not afraid of it; for by [*judgement*] is meant even the doctrine of free grace and of the Gospel, that changeth, and reformes men: As in like manner (according to the Hebrew phrase) in *ver. 26.* by *judgement* is meant the worke of Gods grace on mens hearts: when he saies [*He wil send forth judgement unto victory,*] the worke of grace being the counterpane of the Doctrine of grace. And in preaching this Doctrine (which in it selfe is good tidings) the Prophet shewes how he should carry it with a spirit, answerable and suitable thereunto, even full of all meeknesse, stilnesse, calmnesse, and modesty, which he expresseth by proverbiall speeches usuall in all those times, to expresse so much by, [*He shal not strive nor cry, neither shal any man hear his voice in the streets:*] that is, he shall deale with all stilnesse and meekenesse; without violence, or boisterousnesse. *John* had the voice of a cryer, he was a man of a severe spirit; but *Christ* came piping and dawning; a melodious sweetnesse was

was in his ministry and spirit; and in the course of his ministry hee went so tenderly to worke, he was so heedfull to broken soules, and had such regard to their discouragements, that it is said *hee would not breake the bruised reed*: That is, hee would set his steps with such heed, as not to tread on a reed that was broken in the leaf; or he would walke so lightly and softly, that if it lay in his way, though he went over it, yet he would not have further *bruised*; nor quenched either by treading out the *smeaking flax*, (which is easily done) or with any rushing motion, have raised so much winde as to blow out a weike of a candle, (as some translate it) *smeaking* in the socket, which the least stirring of the aire puffes out. All this is to expresse the tenderesse of his heart; and this, upon his receiving the Spirit, and especially from the time of his baptizing: for then (you know) those words were together therewith uttered, [*This is my beloved Son in whom I am well pleased*] and they are the same words also, which together Gods giving him

Part. 2. him the Spirit are joyned in that 40. of *Esa.* whence these words are taken. So that he was filled with the Spirit, to that end to raise up in him such sweet affections towards sinners.

Now for the second part that goes to make up this Demonstration: It is as certaine, that the same Spirit that was upon Christ, and acted his spirit here below, doth still abide upon him in heaven. It must never be said, The Spirit of the Lord is departed from *Him*, who is the Sender and Bestower of the holy Ghost upon us. And if the Spirit once comming upon his Members *abides with them for ever*, (as Christ promiseth, *John* 14. 16.) then much more doth this Spirit abide upon Christ the Head, from whom we all (since Christ was in Heaven) receive that Spirit, and by vertue of which Spirits dwelling in him, he continues to dwell in us. Therefore of him it is said, (*Esa* 11. 2.) *The Spirit of the Lord shall [rest] upon him.* Yea, and in that story of the holy Ghost descending upon him at his Baptisme, it is not only recorded,

ded, that *He descended on him* but *6-*  
*ver. 8* above it is added, [*And abode*  
*upon him.*] Yea further, to put the  
 greater emphasis upon it, it is twice  
 repeated: So *Iohn 1. 32. I saw the Spi-*  
*rit* (saies the Evangelist) *descending*  
*from heaven like a Dove,* and he adds  
 this also as a further thing observed  
 by him) [*and it abode upon him.*] And  
 then againe, *ver. 33. I knew him not,*  
*saies he, but he that sent me, gave me*  
*this token to know him by,* *Upon*  
*whom thou shalt see the Spirit descen-*  
*ding,* [*and remaining on him,*] *the*  
*same is he.* And further, (as it is inti-  
 mated there) *he rested on him,* to that  
 end, that he might baptize us with  
 the holy Ghost unto the end of the  
 world: [*the same, saies he, is he that*  
*baptizeth with the holy Ghost,*] He at  
 first *descends* as a Dove, and then *a-*  
*bides* as a Dove for ever upon him;  
 and this Dove it selfe came from  
 Heaven first: And therefore cer-  
 tainly now that Christ himselfe is  
 gone to Heaven, he abides and sits  
 upon him much more as a Dove  
 still there. Moreover let me adde  
 this, that although the Spirit rested  
 on him here without measure  
 in

Part. 2. in comparison of us; yet it may be safely said, that the Spirit in respect of his effects in gifts of grace and glory, rests more abundantly on him in heaven, then he did on earth, even in the same sense that at his baptism (as was said) he rested on him in such respects more abundantly then he did before his Baptisme, during the time of his private life: For as when he came to heaven he was installed King and Priest as it were anew, in respect of a new execution: so for the worke to be done in Heaven, hee was anew anointed with this *oyle of gladnesse above his followes*, (as *Psal. 45. 7.*) Which place is meant of him especially as he is in heaven, at Gods right hand, in fulnesse of joy, (as *Pf. 16. ult.* it is also spoken of him:) when also it is, that *hee goes forth in his Majesty to conquer*, (as *ver. 4. of that 45. Psal.*) And yet then, *Meeknesse* is not far off, but is made one of his dispositions in this height of glory: So it followes in the fore-cited verse, *In thy Majesty ride prosperously, because of Truth and Meeknesse, &c.* Therefore Peter sayes,  
*(Acts*

(*Acts* 2. 36.) that *That same Jesus* whom you [*Jewes*] have crucified, (and who was risen and ascended) God hath made both Lord and Christ: [*Lord*] that is, hath exalted him as King in heaven: and [*Christ*] that is, hath also anointed him: (and this Oyle is no other then the holy Ghost) with whom (the same *Peter* tells us) he was anointed at his Baptisme, *Acts* 10. 38. Yea, and because he then at once received the Spirit in the fullest measure that for ever he was to receive him; therefore it was that he shed him down on his Apostles, and baptized them with him, (as in that second of the *Acts* we read.) Now it is a certain rule, that *whatsoever* wee receive from Christ, *that* he himselfe first receives in himselfe for us: And so one reason why this oyle ran then so plentifully downe on the skirts of this our high Priest, that is, on his members the Apostles and Saints, (and so continues to doe unto this day) is, because our high Priest and Head himselfe, was then afresh anointed with it. Therefore *ver.* 33. of that second of the *Acts*, *Peter* giving an

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Part. 2. account how it came to passe that they were so filled with the holy Ghost, saies, that Christ *having received from the Father the promise of the holy Ghost, had shed him forth on them*; which *receiving* is not to bee only understood of his bare and single receiving the promise of the holy Ghost for us, by having power then given him to shed him downe upon them, as God had promised; (though this is a true meaning of it) but further that hee had received him first as powred forth on himself, and so shed him forth on them: according to that rule, that whatever God doth unto us by Christ, he first doth it unto Christ: all promises are made and fulfilled unto him first, and so unto us in him; al that he bestows on us, he receives in himselfe. And this may be one reason why (as *John 7.39.*) *the Spirit was not as yet given, because Iesus was not as yet glorified*: But now he is in Heaven, he is said to have the seven Spirits: to *Rev. 1.3.* (which booke sets him out as he is since he went to Heaven.) Now *those seven Spirits* are the holy Ghost, for it must needs be

be meant, and not of any creature, Part. 2.  
as appears by the 4. ver. of that  
*Chap.* where *grace & peace* are wisht  
*from the seven spirits*: so called, in re-  
spect of the various effects of him  
both in Christ and us, though but  
one in person. And seven is a num-  
ber of perfection, and is therefore  
there mentioned, to shew, that now  
Christ hath the Spirit in the utmost  
measure that the humane nature is  
capable of. And as his knowledge  
(which is a fruit of the Spirit, since  
his Ascension is enlarged, (for be-  
fore he knew not when the day of  
Judgement should bee, but now  
when he wrote this booke of the  
Revelation, he did) so are his bo-  
wells (I speake of the humane na-  
ture) extended: all the mercies that  
God means to bestow being now  
actually to run through his hands,  
and his particular notice, and he to  
bestow them not on Jews only, but  
on Gentiles also, who were to be  
converted after he went to Heaven.  
And so hath now an heart adequate  
to Gods own heart in the utmost  
extent of shewing mercy unto any  
whom God hath intended it unto.



Part. 2.

And this is the third *Demonstration* from the Spirits dwelling in him; wherein you may helpe your faith by an experiment of the holy Ghost his dwelling in your owne hearts, and there not only working in you meeknesse towards others, but pittie towards your selves, to get your soules saved; and to that end, stirring up in you incessant and *unutterable groanes* before the Throne of grace for grace and mercy. Now the same Spirit dwelling in Christs heart in heaven, that doth in yours here, and alwayes working in his heart first for you, and then in yours by commission from him; rest assured therefore, that that Spirit stirres up in him bowels of mercy infinitely larger towards you, then you can have unto your selves.

## Sect. 2.

*A second sort of Demonstrations from severall engagements now lying upon Christ in heaven.*

**T**Here are a second sort of Demonstrations which may bee drawne from many other severall engagements continuing and lying upon Christ now he is in heaven: which must needs incline his heart towards us as much, yea more then ever. As

1. The continuance of all those neere and intimate relations and alliances unto us of all sorts; which no glory of his can make any alteration in: and therefore not in his heart and love, nor a declining any respects and offices of love, which such relations doe call for at his hands. All relations that are naturall, such as betweene father and childe, husband and wife, brother and brother, &c. looke what world they are made for, in that world they for ever hold, and can never be

Part. 2.

dissolved. These fleshly relations indeed do cease in that other world, because they were made onely for this world : as *Rom. 7. 10. The wife is bound to the husband but so long as he lives :* But these relations of Christ unto us, were made in order to the world to come (as the Epistle to the Hebrewes calls it :) and therefore are in their full vigour and strength, and receive their compleatment therein. Wherefore it is, that Christ is said to be *the same to day, yesterday, and for ever, Heb. 13. 8.* To illustrate this by the constant & indissoluble tie of those relations of this world, wherto no difference of condition, whether of advancement or debasement, can give any discharge. We see in *Ioseph*, when advanced, how as his relations continued, so his affections remained the same to his poor brethren, (who yet had injured him) and also to his father. So *Gen. 45.* where in the same speech hee mentioneth both his own greatest dignities, & advancement, [*God hath made me a father to Pharaoh, and Lord of all his house, & a ruler throughout al the land of Egypt*]

(so

(so v. 8.) & yet withal he forgetteth Part. 2.  
not his relations, [*I am Joseph your brother,*] (ver. 4.) even the same man still. And his affections appeared also to be the same; for he *wept over them, and could not refrain himselfe,* as you have it, *vers. 1, 2.* And the like he expresseth to his father, *ver. 9. Goe to my father, and say, Thus saith thy sonne Joseph, God hath made me Lord over all Egypt, (and yet thy son Joseph stil.)*

Take another instance (wherein there was but the relation of being of the same countrey and allyance) in *Esther*, when advanced to bee Queen of an hundred twenty and seven Provinces; who when shee was in the arms of the greatest Monarch on earth, and enjoyed highest favour with him, yet then she cries out, *How can I endure to see the evill that shall come upon my people, or how can I endure to see the destruction of my kindred?* So *Ch. 8. 6.* She considered but her relation; and how doth it work in her veins by a sympathy of blood? Now much more doth this hold good of husband and wife, for they are in a neerer relation yet.

Part. 2. Let the wife have been one that was poore and mean, fallen into sicknesse, &c. and let the husband be as great and glorious as *Salomon* in all his royalty; all mankind would cry shame on such a man, if he should not now own his wife, & be a husband in all love and respect to her still. But beyond all these relations, the relation of Head and Members, as it is most naturall, so it obligeth most: *No man ever yet hated his owne flesh* (sayes the Apostle) (though diseased and leproous) *but loveth and cherisheth it.* And it is the Law of Nature, that *if one member be honoured, all the members are to rejoyce with it,* (1. Cor. 12. 26.) and *if one member suffer, all the rest are to suffer with it. Even so is Christ,* (as ver. 12.) And these relations are they that do move Christ to continue his love unto us. *Jesus knowing that he was to depart out of this world, having loved his owne who were in the world, hee loved them unto the end,* Joh. 13. 1. And the reason thereof is put upon his relation to them; they were *his owne*, and his own by vertue of all relations whatsoever

ever, his owne Brethren, his owne Spouse, his owne flesh; and the very world will love its owne (as himselfe speaks) much more will hee himselfe love his owne. He that provides not for his owne family, is worse then an Infidel, (sayes the Apostle.) Now though Christ bee in heaven, yet his people are his family still: they are retainers to him, though they be on earth; and this, as truly as those that stand about his person, now he is in his glory. So that speech evidently declares, [*Of whom the whole family in heaven and earth is named*] they all together make up but one and the same family to him as their Lord. Christ is both the founder, the subject, and the most perfect exemplar and paterne to us, of all the relations that are found on earth. First, he is the founder of all relations, and affections that accompany them both in nature and grace. As therefore the Psalmist argues, *shall he not see who made the eye?* So doe I; Shall not he who put all these affections into parents, and brothers, suitable to their relations, shall not he have

T 5

them.

**Part. 2.** them much more in himself? *Though our Father Abraham being in Heaven be ignorant of us, and Israel acknowledge us not, yet O Lord, thou art our Father, and our Redeemer, &c. Isa. 36. 16.* the Prophet speaks it of Christ; as appears by v. 1. & 2. and in a prophesie of the Jews Call; and he speaks it of Christ, as supposed in Heaven, for he adds, *Look down from heaven. and behold from thy habitation of thy holinesse and thy glory.* There are but two things that should make him to neglect sinners; his holinesse, as they are sinners, & his glory, as they are mean and low creatures: Now he there mentions both, to shew, that notwithstanding either as they are sinners he rejects them not, and as they are base and mean. he despiseth them not.

2. He is the *Subject* of all relations, which no creature is. If a man be a husband, yet not a father, or a brother; but Christ is all: No one relation being sufficient to expresse his love, wherewith he loveth and owneth us. And therefore he calls his Church both *Sister* and *Sponse*, *Cant. 5. 1.*

3. He

3. He is the *paterne*, and exem- Part. 2.  
plar of all these our relations, and  
they all are but the copies of his.  
Thus in *Ephes. 5*, Christ is made the  
paterne of the relation and love of  
husbands; *Husbands* (sayes the Apo-  
stle) *love your wives, as Christ loved his*  
*Church, so v. 25. Yea, v. 31, 32, 33. the*  
*marriage of Adam*, and the very  
words he then spake, of cleaving to  
a wife, are made but the types and  
shadows of Christs marriage to his  
Church. Herein I speak (sayes he)  
*concerning Christ and the Church:*  
*and this is a great mystery.* First, a  
*mystery*, that is, this marriage of  
*Adam* was ordained *hiddenly*, to  
represent and signifie Christs marri-  
age with his Church. And secondly,  
it is a *great* mystery, because the  
thing therby signified is in it self so  
great, that this is but a shadow of it.  
And therefore all those relations, &  
the affections of them, and the ef-  
fects of those affections, w<sup>h</sup> you see  
and read to have been in men, are all,  
and were ordained to bee (as all  
things else in this world are) but  
shadows of what is in Christ; who  
alone is the truth and substance  
of



Part. 2. of all similitudes in nature, as wel as of the Ceremoniall types.

If therefore no advancement doth or ought to alter such relations in men, then not in Christ. *He is not ashamed to call us brethren, as Heb. 2. 11.* And yet the Apostle had just before said of him. *ver. 9. We see Jesus crowned with glory and honour.* Yea, & as when one member suffers, the rest are touched with a sympathy, so is it with Christ. *Paul persecuted the Saints, the members, and why persecutest thou me* cries the Head in Heaven: the foot was trodden on, but the head felt it, though *crowned with glory and honour.* *We are flesh of his flesh, and bone of his bone, Ephes. 5. 30.* and therefore as *Esther* said, so said Christ, *How can I endure to see the evill that befalls my people?* If a husband hath a wife that is mean, and he become a King, it were his glory and not his shame to advance her; yea, it were his shame to neglect her: especially if when the betrothment was first made, she was then rich and glorious, and a Kings daughter, but since that, fallen into poverty, and misery. Now Christs Spouse,

Spouse, though now she be faine in-  
to sin and misery, yet when she was  
first given to Christ by God the Fa-  
ther, (who from all eternity made  
the match) shee was lookt upon  
as all glorious. For in election, at  
first, both Christ and we were by  
God considered in that glory which  
he meanes to bring him and us unto  
at last; that being first in Gods in-  
tention, which is last in execution.  
For God at the beginning doth  
looke at the end of his works, and  
at what he meanes to makethem.  
And so, he then primitively inten-  
ding to make us thus glorious as we  
shall be, he brought and presented  
us to his Sonne in that glasse of his  
Decrees, under that face of glory  
wherewith at last hee meant to  
endow us. He shewed us to him as  
apparelled with all those jewels of  
grace and glory which wee shall  
weare in Heaven; he did this then,  
even as he brought *Eve* unto *Adam*,  
whose marriage was in all the type  
of this: so that as this was the first  
Idea that God took us up in, and that  
we appeared in before him, so also  
wherein hee presented us then to  
Christ,

Part. 2. Christ, and (as it were) said, such a wife will I give thee. And as such did the second Person marry us; and undertook to bring us to that estate. And that God ordained us thus to fall into sin & misery, was but to illustrate the story of Christs love, & therby to render this our Lover and Husband the more glorious in his love to us, and to make this primitive condition whereunto God meant again to bring us, the more eminently illustrious. And therefore we being married unto him, when we were thus glorious in Gods first intention, although in his decrees about the execution of this, or the bringing us to this glory, we fall into meannesse & misery before we attain to it, yet the marriage still holds; Christ took us to run the same fortune with us, & that we should do the like with him. And hence it was, that we being fallen into sin, and so our *flesh* become *frail* and *subject to infirmities*, that he therefore *took part of the same*, as Heb. 2. 13. And answerably on the other side, he being now advanced to the glory ordained for him, he can never rest till he hath restored us to that beauty.

beauty wherein at first we were presented to him, & till he hath purged and *cleansed us*, that so he may present us to himselfe a glorious Church, (as you have it, Eph. 5. 26, 27.) even such as in Gods first intention we were shewn to him to become; having that native and originall beauty, & possessing that estate wherein hee looked upon us, when he first took liking to us, and married us. This is argued there from this very relation of his being our husband, v. 25. 26. And therefore though Christ bee now in glory, yet let not that discourage you, for he hath the heart of a husband towards you, being betrothed unto you for ever, in faithfulnessse, and in loving kindnesse, (as Hos. 2.) and the Idea of that beauty is so imprinted on his heart, which from everlasting was ordained you, that he will never cease to sanctifie and to cleanse you, till he hath restored you to that beauty which once hee took such a liking of.

A second engagement. This love of his unto us is yet further encreased, by what he both did, and suffered for us here on earth, before hee went to heavē. *Having loved his own,*

Part. 2. so far as to dye for them, *he will certainly love them unto the end*, even to eternity. Wee shall finde in all sorts of relations, both spirituall and naturall, that the having done much for any beloved of us, doth beget a further care and love towards them. And the like effect those eminent sufferings of Christ for us, have certainly produced in him; we may see this in parents, for besides that natural affection planted in mothers towards their children, (as they are theirs) the very pains, hard labour, and travaile they were at in bringing them forth, encrease their affections towards them, and that in a greater degree then fathers beare, And therefore the eminency of affection is attributed unto that of the *mother* towards her childé, and put upon this that is *the son of her wombe*, *Isai. 49. 15.* And then the performing of that office & work of nursing them themselves, (which yet is done with much trouble and disquietment) doth (in experience) yet more endeare those their children unto them which they so nurse, to an apparent

rent difference of bowels and love, Part. 2.  
in comparison of that which they  
put forth to others of their owne  
children which they nursed not.  
And therefore in the same place of  
*Esay*, as the mothers affection to  
the son of her wombe, so to her sucking  
child, is mentioned, as being the  
highest instance of such love. And  
as thus in paternall affection, so also  
in conjugall. In such mutuall loves  
in the pursuing of which, there  
have any difficulties or hardships  
beene encountred; and the more  
those lovers have suffered the one  
for the other, the more is the edge  
of their desires whetted, and their  
love encreased; and the party for  
whom they suffered, is thereby  
rendred the more deare unto  
them.

And as it is thus in these naturall  
relations, so also in spirituall; wee  
may see it in holy men, as in *Moses*,  
who was a Mediator for the Jews,  
as Christ is for us; *Moses* therein  
being but Christs Type and sha-  
dow, and therefore I the rather in-  
stance in him. He under God had  
been the deliverer of the people of  
Israel

Part. 2. Israel out of Egypt, with the hazard of his owne life, and had led them in the wildernesse, and given them that good Law that was in their wisdome in the sight of all the Nations, and by his praiers kept off Gods wrath from them. And who ever (of all those *Heroes* wee read of) did so much for any Nation, who yet were continually murmuring at him, and had like once to have stoned him? And yet, what he had done for them did so mightily engage his heart, and so immovably point and fixe it unto their good, that although God in his wrath against them, offered to make of him alone a greater and mightier Nation then they were, yet *Moses* refused that offer (the greatest that ever any Sonne of *Adam* was tempted with,) and still went on to intercede for them, and among other used this very argument to God, even the consideration of what hee had already done for them (as with what great might and power, he had brought them out of *Egypt*, &c.) thereby to move God to continue his goodnesse unto them, so *Exod.*

32.11. and elsewhere; And this Part. 2.  
overcame God, as you may read in  
14.ver. of the forenamed Chap. Yea,  
so set was *Moses* his heart upon  
them, that he not onely refused that  
former offer which God made him,  
but he made an offer unto God of  
himselſe, to ſacrifice his portion in  
life for their good: *Rather* (ſaies he)  
*blot me out of the book of life:* So v. 32.

And we may obſerve the like  
zealous love in holy *Paul*, towards  
all thoſe converts of his, whom in  
his Epistles he wrote unto; towards  
whom, that which ſo much endea-  
red his affections, was the paines,  
the coſt, the travell, the care and  
ſufferings that he had in bringing  
them unto Chriſt. Thus towards  
the *Galatians*, how ſolicitous was  
he? How afraid to loſe his labour  
on them? *I am afraid of you, leſt I*  
*have beſtowed upon you labour in vain:*  
ſo he expreſſeth himſelſe, *Galat.*  
4.11. and verſe 19. hee utters  
himſelſe yet more deeply; *My*  
*little children* (ſaies he) *of whom I*  
*again travaile in birth, untill Chriſt be*  
*formed in you.* He profeſſeth himſelſe  
content to be in travail againe for  
them,



Part. 2. them, rather then lose that, about which he had been in travell for them once before.

Now from both these examples whereof the one was Christs Type, and the other the very copy and patterne of Christ heart) we may raise up our hearts to the perswasion of that love and affection which must needs be in the heart of Christ, from that which he hath done and suffered for us.

First, for *Moses*, did *Moses* ever doe that for that people, which Christ hath done and suffered for you? He acknowledged that he had not borne that people in his wombe, but Christ bare us all, and we were the travaile of his soule, and for us he endured the birth-thromes of death (as *Peter* calls them, *Acts* 2.24.) And then for *Paul*, was *Paul* crucified for you? (saies *Paul* likewise of himselfe) but Christ was, and he speaks it the more to enhaunce the love of Christ. Or if *Paul* had beene crucified, would, or could it have profited us? No: If therefore *Paul* was contented to have beene in travail again for the *Galatians*, when hee feared

feared their falling away; then how doth Christs heart worke much more towards sinners? he having put in so infinite a stocke of sufferings for us already, which he is loath to lose; and hath so much love to us besides, that if we could suppose, that otherwise we could not be saved, he could be content to be in travail againe, and to suffer for us afresh: But he needed to do this but *once* (as the Apostle to the *Hebrewes* speakes :) *so perfect* was his Priesthood. Be assured then, that his love was not spent or worne out at his death, but encreased by it. His love it was that caused him to dye; and to *lay downe his life for his sheep*; and *greater love then this, hath no man*, (said himselfe before he did it.) But now having dyed, this must needs cause him from his soul to cleave the more unto them.

A cause, or a person that a man hath suffered much for, according to the proportion of his sufferings, is ones love and zeale thereunto; for these doe lay a strong engagement upon a man: because otherwise he loseth the thankes and the ho-

Part. 2. honour of all that is already done and past by him. *Have you suffered so many things in vaine?* sayes the Apostle to the Galatians, *Chap. 3.4.* where he makes a motive and an incitement of it, that seeing they had endured so much for Christ, and the profession of him, they would not now lose al for want of doing a little more. And doth not the same disposition remaine in Christ? Especially seeing the hard worke is over and dispatcht which he was to doe on earth; and that which now remains for him to do in Heaven, is far more sweet and full of glory, and as the *reaping in joy*, of what he had here *sowne in teares*. If his love was so great, as to hold out the enduring so much, then now when that brunt is over, and his love is become a tried love, will it not continue? If when tried in adversity, (and that is the surest and strongest love) and in the greatest adversity that ever was; if it then held, will it not still doe so in his prosperity much more? Did his heart sticke to us, and by us in the greatest temptation that ever was; and will his

his glorious and prosperous estate Part. 2.  
take it off, or abate his love unto us?

Certainly no : [*Jesus the same to day, yesterday, and for ever.*] *Heb.* 13. 8. When he was in the midst of his paines, one for whom hee was then a suffering, said unto him, *Lord remember mee when thou comest into thy Kingdome* : and could Christ minde him then? (as you know he did, telling him, *This day shalt thou be with me in Paradise*) then surely when Christ came to Paradise, he would doe it much more, and remember him too, by the surest token that ever was, and which he can never forget, namely, the pains which he was then enduring for him. *He remembers both them and us still*, (as the Prophet speakes of God.) And if he would have us remember *his death till hee comes*, so to cause our heart to love him; then certainly himselfe doth it in Heaven much more : No question but he remembers us, as he promised to doe that good thiefe, now *He is in his Kingdome*. And so much for this second engagement.

A

Part. 2.

A third engagement is the engagement of an *Office*, which still lies upon him, and requires of him all mercifulnesse and graciousnesse towards sinners that doe come unto him. And therefore whilst he continues in that place, and invested with that office, (as he for ever doth) his heart must needs continue full of tendernesse and bowels. Now that office is the office of his *Priest-hood*; which this Text mentions, as the foundation of our encouragement to come *boldly to the Throne of grace, for grace and mercie*, ——— *seeing wee have a great High[Priest] entred into the Heavens.*

Two things I am to shew, to make up this Demonstration:

First, that this office of High-Priesthood is an office erected wholly for the shewing of grace and mercy.

And secondly, that this office doth therefore lay upon Christ a duty to be in all his dispensations full of grace and mercie; and therefore his heart remaines most certainly suited and framed thereunto.

For

For the first, the office of High-Priesthood is altogether an office of grace: And I may call it the *Pardon-office*, set up and erected by God in Heaven; and Christ, hee is appointed the Lord and Master of it. And as his *Kingly office* is an office of power and dominion, and his *Prophetickall office* an office of knowledge and wisdom; so his *Priestly office* is an office of grace and mercy. The high Priests office did properly deale in nothing else. If there had not been a *Mercy-seat* in the Holy of Holies, the high Priest had not at all been appointed to have gone into it. It was Mercy, and Reconciliation, and Attonement for sinners, that he was to treat about, and so to officiate for at the Mercy-seat; hee had had otherwise no worke, nor any thing to doe when he should come into the most holy place. Now this was but a typicall allusion unto this office of Christs in Heaven. And therefore the Apostle (in the Text) when he speaks of this our high Priests being entered into Heaven, hee makes mention of a *Throne of Grace*, and this

Part. 2. in answer to that in the Type both of the high Priest of old, and of the *Mercy-seat* in the Holy of Holies. And further to confirme this, the Apostle goes on to open that very Type, and to apply it unto Christ, unto this very purpose which wee have now in hand: And this in the very next words to my Text, *Chap. 5. 1. 2. 3. verses*; in which he gives a full description of an *high Priest*, and all the *properties* and requisites that were to bee in him, together with the eminent and principall *end* that that office was ordained for. Now the great and essentiall *qualifications* there specified, that were to bee in a high Priest, are *Mercy* and *Grace*, and the *ends* for which he is there said to be ordained, are workes of *Mercy* and *Grace*. And besides, what the words in their single standing doe hold forth to this purpose; observe that they come in to back and confirme that exhortation in the Text, wherein hee had set forth Christ as an *high Priest touched with the feeling of our infirmities*: And that therefore wee should come with boldnesse for  
grace

grace and mercie : for every high Priest ( sayes hee ) taken from among men , is ordained for men in things pertaining to God : that hee may offer both Gifts and Sacrifices for sinne. One who can have compassion, &c. So that these words are a confirmation of what hee had before said , and doe set out Christ the substance , in his grace and mercifulnesse , under Aaron and his sonnes the shadowes : And all this for the comfort of Believers.

Now 1. for the *ends* for which those high Priests were appointed, they speake all nothing but grace and mercy unto sinners; it was said, he was one *ordained* [*for men*] to offer both gifts and sacrifices for sinnes. There is both the *finis cuius*, the end for whom, and the *finis cui*, the end for which he was ordained.

1. For *whom*, Hee was ordained for men, that is, for mens cause, and for their good. Had it not been for the salvation of men, God had never made Christ, a Priest. So that hee is wholly to imploy all his interest and power for them,



Part. 2. for whose cause he was ordained a Priest, and that in all things that are between God and them. He is to transact τὰ πρὸς τὸ Θεόν, all things that are to be done by us *towards God*, or for us *with God*; he is to take up all our quarrels with God, and to mediate a reconciliation between us and him; He is to procure us all favour from God, and to doe all that which God would have done for our salvation. And that he might doe this willingly, kindly, and naturally for us, as every high Priest was *taken from among men*; so was Christ, that he might be a Priest of our owne kinde, and so be more kinde unto us, then the nature of an Angel could have been. And how much this conduceth to his being a mercifull High Priest, I shall shew anon.

2. The end for *which* every high Priest was ordained, shewes this. Hee was to *offer gifts and sacrifices for sinnes*: *Sacrifices for sinnes* to pacifie Gods wrath against sinne, and *gifts* to procure his favour. You know the Apostle in the foregoing words had mentioned *Grace*  
and

and *Mercy*, and encouraged us to Part. 2.  
 come with boldnesse unto this high  
 Priest for both; and answerably,  
 to encourage us the more, he sayes,  
 the high Priest by his office was to  
 offer for both; *Gifts* for to procure  
 all *grace*, and *sacrifices* to procure  
 all *mercie* for us, in respect of our  
*sins*. Thus you see the ends which  
 he is ordained for, are all matter of  
 grace and mercy, and so of en-  
 couragement unto men for the ob-  
 taining of both, *vers. 1.*

3. The *qualification* that was re-  
 quired in a high Priest, was, that he  
 should be *one that could have com-  
 passion, &c.* and this is set forth,  
*vers. 2.* Hee that was high Priest,  
 was not chosen into that office for  
 his deep wisdom, great power, or  
 exact holinesse; but for the mercy  
 and compassion that was in him.  
 That is it which is here made the  
 speciall (and therefore the onely  
 mentioned) property in an high  
 Priest, *as such*; and the specificall  
 and essential qualification that was  
 inwardly and internally to consti-  
 tute him, and fit him for that of-  
 fice: as Gods appointment did out-

Part. 2. wardly and externally, as *verse 4* hath it. And the word [*δυνατός*] [*that can, or is able*] imports an inward faculty, a spirit, a disposition, a heart that knowes how to bee compassionate. And it is the same word that the Apostle had before used to expresse Christs heart by, even in the words of the Text, [*δυνατός σε παθεῖν*] that is, [*Who can be toucht with a feeling of our infirmities*]. And he had also used it of him afore that, in the point of mercy, *Chap. 2. 18.* [*δύναται, &c.*] [*he is able*] to succour, which is not meant of any externall power, (which we usually call *ability*) but of an internall touch in his will; Hee hath an *heart able* to forgive, and to afford help.

Now therefore if this be so essentiall a property to an high Priest, *as such*; then it is in Christ most eminently. And as Christ had not been fit to have been Gods *King*, if hee had not had all power and strength in him, which is essentiall to constitute him a King; so nor to have beene Gods *high Priest*, if he had not had such an *heart* for  
merci-

mercifulnesse ; yea, and no longer Part. 2.  
 to have been a Priest, then he should  
 continue to have such a heart.  
 Even as that which internally  
 qualifies a *Minister* for the ministry  
 is his *gifts*, which if he loseth, he is  
 no longer to be in that office : Or,  
 as reason makes a man a *man*, which  
 if hee loseth hee becomes a beast :  
 Thus no longer should Christ con-  
 tinue to bee a Priest, then hee  
 hath an heart that *can have compas-*  
*sion*, (as this second verse hath  
 it.) And the word which wee  
 translate [*to have compassion*] is ex-  
 ceeding emphaticall, and the force  
 of it observable ; it is in the Orig-  
 inall [*μετενοιαθῆναι*,] and signifies [*to*  
*have compassion according to every*  
*ones measure and proportion.*] Hee  
 had said of Christ in the words of  
 my text, that he was toucht with the  
 feeling of our infirmities, or that hee  
 had a suffering with us in all our evils :  
 and this word also here used im-  
 ports a *suffering* : But then, some  
 greatly distressed soules might que-  
 stion thus ; though he pities me, and  
 is affected, yet my misery & sins be-  
 ing great, wil he take them into the

Part. 2. full, lay them to heart, to pity mee according to the greatnes of them? To meet with this thought therefore, and to prevent even this objection about Christs pittie, the Apostle sets him out by what was the duty of the high Priest who was his shadow; that hee is one that can have compassion according to the measure of every ones distresse; and one that considers every circumstance in it, and will accordingly afford his pity and help, and if it be great, he hath a great fellow-feeling of it: for he is a great high Priest: Thy misery can never exceed his mercy. The word here used comes from *μετρίω*, a measure, and *πάσχω*, to suffer. And that it is the Apostles scope to hold this forth in this word, is evident by what follows: for he on purpose makes mention of those severall degrees, proportions, and rankes of sinners under the old Law, who were capable of mercy and compassion, *who can have compassion*, (sayes hee) *on the [ignorant] and on them that are [out of the way.]* In the old Law you may read of severall degrees and kinds of sinnes, for

for which God appointed or mea- Part. 2.  
 sured out differing and proportion-  
 able sacrifices. So for sins of igno-  
 rance there was one kinde of sacri-  
 fice, *Levit. 4. v. 2. & 5.* and another  
 for sins *against knowledge*, or such as  
 were wittingly committed, *Ch. 6.*  
*ver. 2. 3.* compared with *v. 6.* Now  
 when any sinner came to the High-  
 priest to make atonement for him,  
 the Priest was wisely to consider the  
 kind and the proportion of his sin;  
 as whether it were a sin of meer ig-  
 norance, or whether it were against  
 knowledge, & accordingly he was  
 to proportion a sacrifice, and to me-  
 diate for him: And so he did *μετρί-  
 παθεῖν*, *pity him according to measure*,  
 or according to reason or discreti-  
 on (as in the margent it is varied.)  
 And therefore the Apostle here men-  
 tions both *the ignorant*, (that is,  
 those that sinne out of meere igno-  
 rance) and *them that are gone out of*  
*the way*, namely, by wilfull and wit-  
 ting iniquity. And so by this proper-  
 ty that was to be in the High-priest,  
 doth he here set forth Christ. As the  
 measure of any mans need and di-  
 stress is from sin and misery, accor-  
 ding

Part. 2. dingly is he affected towards him. And as we have sins of several sizes; accordingly hath hee mercies, and puts forth a mediation proportionable ; whether they bee ignorances, or sinnes of daily incurſion, or elſe sinnes more groſſe and preſumptuous. And therefore let neither of them diſcourage any from comming unto Chriſt for grace and mercy.

So that (for the cloſure of this) here is both the *qualification* diſpoſing him for this office, a *mercifull compaſſionatenesse* ; and here are the ends of this office, even to deale mercifully with all ſorts of ſinners *according to the proportion*, and *meaſure* of their ſinnes and miſeries. From each of which doe ariſe theſe Corolaries, which make up the demonſtration in hand, at the con- cluſion : 1. That he is no longer fit for this place, then he continues to be of a gracious diſpoſition, and one that *can have compaſſion*. 2. That hee can no longer bee *faithfull* in the diſcharge of this office, (according to the ends for which it was appointed) then hee

he shews all grace and mercy unto them that come unto his throne of grace for it. Part. 2.

And that is the second thing which I at first propounded ; that this office did lay a duty upon him to have *compassion* : And it necessarily follows from the former. And answerably to confirme this , wee have both these two brought to our hands in one place together , (and which is a parallel place to this last interpreted ) it is *Heb. 2. 17.* [*That he might be a mercifull and a faithfull High-Priest, &c.*] Hee is at once here said to bee both *mercifull* and *faithfull* : And both are attributed to him, in respect of this High-Priests office, *faithfull* [*High-priest* :] and that, as it is to be executed in heaven, after the dayes of his flesh ended. For the Apostle giving the reason of it, and shewing what it is that fits him to bee such an High-priest, addes, *ver. 18.* [*In that himsefse [hath] suffered :*] so that it relates to the time after his sufferings ended. Now in that he is said to be [*mercifull*,] this relates to that internall disposition of his heart, (before



Part. 2. before spoken of ) qualifying him for this office ; and in that he is said to be [*faithfull,*] that respects his execution of it ; he is faithful in the discharge of the duty which that place layes on him.

So then , this goes further then the former, for it shews, that to exercise mercy , is the duty of his place, and that if he will be *faithfull*, he must be *mercifull*. For *faithfulness* in any office, imports an exact performance of something appointed by him, who designs one to that office, and that as a duty, & that this is a true description of *faithfulness*, and also that this *faithfulness* so described is in Christ , we have at once implied, in that which immediately follows in the beginning of the 3. Chap. ver. 3. *Who was* (sayes the Apostle, going on to speake of Christ) *faithfull to him that appointed him, as Moses also was faithfull in all his house:* we have the same thing as expressly spoken in that forequoted place, *Heb. 5.* (in the next words to those we even now opened). *ver. 3.* *And by reason hereof [he ought to offer for sins.]* — he takes it of Christs Type,

Type, the High-priest, (as the former also he had done.) But thereby to shew that it is Christs duty also to mediate for all that come to him, *Hee ought to doe it.* Now then to enforce this consideration, for the helpe of our faith herein; If this office doth by Gods appointment thus binde him to it, and if it bee the duty of his place, then certainly he will performe it most exactly, for else he doth not do his duty. And our comfort may be, that his *faithfulnessse* lies in being mercifull; therefore (you see) they are both here joyned together. Every one is to doe the proper duty of his place, and exactly to see to that. And therefore the Apostle, *Rom. 12.* exhorting to the discharge of the duties of each office in the Church, *ver. 7.* he sayes, *Let him that hath a Ministry committed to him, wait on his Ministry*; and among others) if his place of ministration be to *shew mercy*, (as *ver. 8.*) (which was an office in the Church, upon which lyed the care of the poore and sicke) he is to doe it with *cheerfulnessse*. And so sayes Christ of himselfe,

Part. 2. himselfe, *Esay 61. 1, 2, The Spirit of the Lord is upon me, to bind up the broken hearted, to open the prison doores to them that are bound, (to visite and relieve them) and to preach good tidings to the meeke.* Such kind of souls are they that hee hath the charge of. Hee is the great shepheard and Bishop of soules, 1 *Pet. 2. ult.* and the sick, and the broken, they are his sheep, his charge, his Diocese, as *Ezekiel* hath it, *Chap. 34. 16.* And to tend such as these, he looks for ever upon it as his duty, as his own expression upon the like occasion importeth, in *John 10. 16. Other sheep I have (sayes Christ) them I [must] bring, &c.* Observe how he puts a [*ut dicitur*] an [*I must*] upon it; looking at it as his duty, strictly laid upon him by his place of being a Shepheard. And the proper duty of his place being to shew mercy, he doth it with cheerefulnesse, (as the Apostle speaks:) For Mercy makes one doe what they doe, with cheerefulnesse. And Christ, as hee is the Bishop, so the *Διάκονος*, the Deacon also, (for hee beares all offices to his Church) as of the

the *circumcision*, so of the *uncircumcision* also: so he is called, *Rom.* 15. 8. And these offices of *High-Priest, Shepherd, Bishop, &c.* hee hath still in Heaven; for *he continues a Priest for ever*, *Hebrewes.* 7. 24.

Now therefore to conclude this Head: Never feare that Christs great advancement in Heaven, should any whit alter his disposition; for this his very advancement engageth him the more. For although he be *entered into the Heavens*; yet consider withall that it is here added, [to be an *High-priest*] there; and so long feare not: for his place it selfe will call for mercy from him unto them that treat with him about it. And although in the Heavens hee be *advanced far above all principalities and powers*, yet still his *High-Priesthood* goes with him, and accompanies him: For *such an High-Priest became us, as was higher then the heavens*, *Heb.* 7. 26. And further, though he sits at Gods right hand, and on his Fathers Throne, yet that throne it is a *throne of grace* (as the Text hath it) upon which

Part. 2. which he sits. And as the *Mercy-seat* in the Type was the farthest and highest thing in the Holy of Holies; so the *Throne of grace* (which is an infinite encouragement unto us) is the highest seat in heaven. So that if Christ will have, and keep the greatest place in Heaven, the highest preferment that Heaven it selfe can bestow upon him, it engageth him unto grace and mercy. The highest honour there hath this Attribute of *Grace* annexed to it in its very title, [*A throne of grace:*] And as Solomon sayes, *A Kings Throne is established by righteousness*, it continues firme by it; so is Christs Throne by *Grace*. *Grace* was both the first founder of his Throne, or his raiser to it, and also it is the establissher of it.

First, it is the *founder* of it; For the reason why God did set him up in that place, was, because hee had more grace and mercy in his heart, then all the creatures had, or could bee capable of. All Favou-rites are usually raised for something that is eminent in them, either beauty, pleasantnesse of wit, State-Policie, or the like. Now if you ask  
what

what moved God to advance Part. 2.

Christ to this high Throne; it was his grace: So *Psal. 45. 3.* [*Grace*] is poured into thy lips, (and so dwells much more in his heart). [*Therefore God hath blessed thee*: (so it followes:) namely, with all those glories in Heaven (which are Gods blessings to his Son.)

And then secondly, Grace is the upholder of his Throne: so *ver. 4.* of the aforesaid *Psal. 45.* In thy Majesty — prosper thou; as well because of meeknesse, as of righteousness, and also because of Truth; that is, the word of truth, the Gospel of our salvation, (as *Paul* exegetically expoundeth it *Ephes. 1. 13.*) These are the pillars and supporters of his Throne and Majesty: And there are two of them, you see, that are of grace, (meeknesse, and the Gospel of our salvation) unto one of justice or righteousness; and yet that one is for us too. And these establish Christs Throne: So it followes, *verse 6.* Thy Throne, O God, is for ever and ever: And you know who applies this unto Christ, *Heb. 1. 8.* Feare not then, when as meeknesse  
sup-

**Part. 2.** supports his *Majesty* and *Grace* his *Throne*; and when as he holds his place by shewing these. And thus much from that office that is laid upon Christ as he is a *Priest*.

A 4. engagement, which added to the former, may mightily helpe our faith in this, is, his *own interest*; both in that our salvation is the purchase of his bloud, and also that his owne joy, comfort, happinesse, and glory are encreased and enlarged by his shewing grace and mercy, in pardoning, relieving, and comforting his members here on earth, under all their infirmities. So that, besides the obligation of an office undertaken by him for us, there is the addition of a mighty interest of his own, coincident therewith, to fixe his heart unto *faithfulnessse* for us, in all that doe concerne us. Wee see that Advocates and Atturneyes who plead for others, although that they have no share in the estate for which they plead, no title to, or interest therein; yet when they have undertaken a Clients cause, (if honest) how diligent will they be to promote and carry it for *that* their

their Client, simply because it is **Part. 2.**

their office, and the duty of their place; and yet they have but a very small Fee given them, in comparison of that estate which oft-times they follow suit about: How much more would their diligence be whetted, if the Lands and Estates they sue for, were their owne, or a purchase of theirs for their wives joynure, or childrens portions? Now such is the pardoning of our sins, the salvation of our soules, and the comforting of our hearts unto Christ; these are the purchase of Christs blood, and whilst he is exercised in promoting these, he doth good to his own child and Spouse, &c. which is in effect a doing good unto himselfe. Yea, to doe these, bringeth in to himselfe more comfort and glory, then it procures to them. And therefore the Apostle in the beginning of the following Chapter, (namely, *Heb. 3.*) sayes, that Christ is engaged to Faithfulness in the execution of his Office, not as a meere *servant* onely, who is betru sted by his Master, but as an *owner*, who hath an  
in-



Part. 2. interest of possession in the things committed to his care, and a revenue from these : So ver. 5. *Moses verily, saies he, was faithfull as a servant in Gods house ; but Christ as a Son over his owne house, (that is, as an Heire of all) whose house (or family) are we, (saies the Apostle,) ver. 6. If a Physitian for his fee will be faithfull, although he be a stranger; much more will he be so if hee be Father to the Patient, (so as his owne life and comfort are bound up in that of the childs ) or when much of his estate and commings in are from the life of the party unto whom he ministers physicke : In such a case they shall bee sure to want for no care and cost, and to lacke no Cordialls that will comfort them, no means that will cure them, and keep them healthfull, and no fit diet that may nourish and strengthen them. As the care of that Prince of the Eunuchs, in the first of *Daniel*, was, to have those children committed to his charge to eat and drinke of the best, because that on their looks and good liking his place depended : Now so God hath*

hath ordered it, even for an everlasting obligation of Christs heart unto us, that his giving grace, mercy, and comfort to us, is one great part of his glory, and of the revenue of his happinesse in Heaven, and of his inheritance there.

First, to explaine how this may be, consider, that the Humane nature of Christ in Heaven hath a double capacity of glory, happinesse, and delight; One in that neer fellowship and communion with his Father, and the other Person, through his personall union with the Godhead. Which joy of his in this fellowship, Christ himselfe speakes of, *Psalm 19 ver. ult.* as to be enjoyed by him, *In thy presence is [fulnesse of joy,] and at thy right hand are pleasures for evermore.* And this is a constant and settled fulnesse of pleasure; such as admits not any addition or diminution, but is alwaies one and the same, and absolute and entire in it selfe; and of it selfe alone sufficient for the Sonne of God, and Heire of all things to live upon, though he should have had no other commings in of joy and de-

Part. 2. delight from any creature. And this is his naturall inheritance.

But God hath bestowed upon him another capacity of glory, and a revenue of pleasure to come in another way, and (answerably) another *fulnesse*, namely, from his Church and Spouse, which is his Body. Thus *Eph. 1.* when the Apostle had spoke the highest things of Christs personall advancement in Heaven that could be uttered, as of his *sitting downe at Gods right hand far above all principalities and powers, &c. ver. 20. 21.* yet *ver 22.* he adds this unto all, *And gave him to be an Head to the Church, which is his Body, the [fulnesse] of him who filleth all in all.* So that although he of himselfe personally be so full, (the fulnesse of the God-head dwelling in him) that he overflows to the filling all things : yet he is pleased to account (and it is so in the reality) his Church & the salvation of it to be another *fulnesse* unto him, super-added unto the former. As Sonne of God he is compleat, and that of himselfe : but as an Head, hee yet hath another additionall fulnesse

ness of joy from the good and happiness of his members. And as all pleasure is the companion, and the result of action, so this ariseth unto him, from his exercising acts of grace, and from his continually doing good unto, and for those his members, or (as the Apostle expresseth it) from *his filling them* with all mercy, grace, comfort, and felicity: Himselfe becomming yet more full, by *filling* them, and this is his inheritance also, as that other was. So as a double inheritance Christ hath to live upon: One personall, & due unto him (as he is the Son of God) the first moment of his Incarnation. ere he had wrought one piece of worke towards our salvation. Another acquired, purchased, and merited by his having performed that great service and obedience: And certainly, besides the glory of his Person, there is the glory of his Office, of Mediatorship, and of Headship to his Church: And though he is never so full of himselfe, yet hee despiseth not this part of his revenue that comes in from below.

Thus

Part. 2. Thus much for explication.

Now secondly, for the confirmation & making up the demonstration in hand. This superadded glory and happinesse of Christ is enlarged and encreased, still as his members come to have the purchase of his death more and more laid forth upon them : So as when their sins are pardoned, their hearts more sanctified, and their spirits comforted, then comes Hee to see the fruit of his Labour, and is comforted thereby, for he is the more glorified by it : yea he is much more pleased and rejoyced in this, then themselves can be. And this must needs keep up in his heart his care and love unto his children here below, to ~~water~~ and refresh them every moment, as (*Esay* speaks, *Cap. 37. 3.*) For in thus putting forth acts of grace and favour, and in doing good unto them, he doth but good unto himselfe, which is the surest engagement in the world. And therefore the Apostle exhorts men to love their wives, upon this ground, that in so doing, they love themselves:

(*Eph.*

(Ephes. 5. 28. *So ought men to love their wives, as their own bodies: He that loveth his wife loveth himselfe:*) so strict

and neere is that relation. Now the same doth hold true of Christ in his loving his Church. And therefore in the same place, the love of Christ unto his Church is held forth as the pattern and exemplar of ours, so ver. 25.

[*Even as Christ also loved the Church.*]

And so it may well be argued thence by comparing the one speech with the other, that Christ in loving his Church, doth but love himselfe; and then, the more love and grace he shews unto the Members of that his Body, the more he shews love unto himselfe. And accordingly it is further added there, ver. 27. that he daily *washeth and cleaseth his Church*, (that is, both from the guilt and power of sinne) *that he might present it to [himselfe] a glorious Church, not having spot or wrinkle, &c.* Observe, it is to [himselfe.] So that all that he doth for his members is for himselfe, as truly, yea more fully then for them; and his share of glory out of theirs is greater then theirs, by how much the glory of the cause is greater then that of the

X

eff. &amp;c.

Part. 2.

effect. And thus indeed the Scripture speaks of it: as, whilst it calls the Saints the *glory of Christ*: So 2 Cor. 8. 23. And Christ, in John 17. 13. and ver. 22, 23. sayes, that he is *glorified in them*. And Psal. 45. where Christ is set forth as *Solomon* in all his royalty and majesty; yet ver. 11. he is said *greatly to desire or delight in the beauty of his Queen*; that is, the graces of the Saints; and that not with an ordinary delight, but he *greatly desires*; his desire is encreased as her beauty is: For that is there brought in as a motive unto her to be more holy and conformed unto him, *to encline her eare, and forsake her Fathers house*, ver. 10. [*So*] *shall the King greatly desire thy beauty*. Christ hath a beauty that pleaseth him, as well as we have, though of another kinde; and therefore ceaseth not till he hath got out every spot and wrinkle out of his Spoules face, (as we heard the Apostle speake even now) *so to present her glorious unto himselfe*; that is, delightfull and pleasing in his eye. And suitably unto this (to confirme us yet more in it) Christ in that Sermon which was his solemne farewell before his going to heaven, assures

fures his Disciples that his heart Part. 2.  
 would be so farre from being weaned  
 from them, that his joy would still be  
 in them, to see them prosper and bring  
 forth fruit; so *John* 15. 9, 10, 11.  
 where his scope is to assure them of  
 the continuance of his love unto them  
 when he should be gone; so *ver.* 9, 10.  
*As my Father hath loved me, so have I*  
*loved you: Continue in my love, &c.* As  
 if he had said, Feare not you my love,  
 nor the continuance of it in my ab-  
 sence; but look you to doe your duty,  
 &c. And to give them assurance of  
 this, he further tels them, that even  
 when he is in heaven, in the greatest  
 fulnes of pleasure at Gods right hand,  
 yet even then his joy *will be in them*, and  
 in their well doing; so *ver.* 11. *These*  
*things have I spoken unto you that my joy*  
*may remaine in you, and that your joy*  
*may be full.* He speaks just like a Fa-  
 ther that is taking his leave of his  
 children, and comforting them at his  
 departure, and giving them good  
 counsell, to take good courses when  
 he is gone from them, *to keep his Com-*  
*mandements*, and *to love one another*;  
 so *ver.* 10, & 12. and backs it with this  
 motive, *so shall my joy remain in you,*



Part. 2. (it is as Fathers use to speake) and it will be for your good too, *your joy will be also full*. To open which words a little, the word [*remaine*] used concerning their *abiding in his love*, and his *joy abiding in them*, is used in reference to the continuing of both these towards them in Heaven. And when Christ sayes, *That my joy may remain in you*, it is as if he had said, that I may even in Heaven have cause to rejoyce in you, when I shall heare and know of you that you agree and are loving each to other, and keepe my Commandements. The joy which he there calls *His joy*, [*My*] joy, is not to be understood *Objective*, of *Their joy in Him*, as the object of it; but *Subjective*, of the joy that should be in himsele, and which he should have in them. So *Augustine* long since interpreted it: *Quodnam* (sayes he) *est illud gaudium Christi [in nobis] nisi quod ille dignatur gaudere [de nobis?]* what is Christs joy *in us*, but that which he vouchsafeth to have of and for us? And it is evident by this, that otherwise if it were their joy which he meant in that first sentence, then that either that followes, [*And your joy*

joy shall be full ] were a Tautologie. Parr. 2.  
 He speakes therefore of his joy and theirs, as of two distinct things: and both together were the greatest motives that could be given to encourage and quicken his Disciples in obedience. Now take an estimate of Christs heart herein, from those two holy Apostles, *Paul* and *John*, who were smaller resemblances of this in Christ. What (next to immediate communion with Christ himselfe) was the greatest joy they had to live upon in this world, but only the fruit of their Ministry appearing in the graces both of the lives and hearts of such as they had begotten unto Christ? See how *Paul* utters himselfe, 1 *Thes.* 2. 19. *What is our hope, (sayes he) or joy, or crown of rejoycing? It is our glory and our joy, ver. 20.* And in the 3. *Epist.* of *JOHN*, ver. 3. *John* sayes the like, that he greatly rejoyced of that good testimony he had heard of *Gaius*; For (sayes he) *I have no greater joy then to heare that my children walke in the truth, ver. 4.* Now what were *Paul* and *John* but instruments by whom they beleaved and were begotten? and not on whom: Neither of these were

Part. 2. crucified for them ; nor were these children of theirs *the travaile of their soules* : How much more then unto Christ, (whose interest in us and our welfare is so infinitely much greater) must his members be his joy and his crown ? And to see them to come in to him for grace and mercy , and to *walke in truth*, rejoyceth him much more, for he thereby *sees of the travaile of his soule*, and so is satisfied. Certainly , what *Solomon* sayes of Parents, *Prov. 10. 1. that a wise sonne maketh a glad father, &c.* is much more true of Christ. Holinesse, and fruitfulnessse, and comfortablenessse in our spirits, while we are here below , doe make glad the heart of Christ, our *everlasting Father*. Himselfe hath said it, I beseech you beleeve him, and carry your selves accordingly. And if part of his joy arise from hence, that we thrive and doe well; then doubt not of the continuance of his affections : for love unto himselfe will continue them towards us, and readinesse to embrace and receive them when they come for grace and mercy.

5. There is a fift Engagement, which his very having our nature , ( which he

he still weares in heaven) and which  
 the end or intention which God had  
 in ordaining Christs assuming it, doe  
 put upon him for ever: For one great  
 end and project of that personall u-  
 nion of our nature unto the Godhead  
 in the second person for ever, was,  
 that he might be a *mercifull High-*  
*Priest*. So that as his *office* layes it as a  
 duty upon him, so his becoming a  
*Man* qualifies him for that office, and  
 the performance of it, (and so may  
 afford a farther demonstration of the  
 point in hand.) This we finde both  
 to have been a *requisite* in our High-  
 Priest, to qualifie him the better for  
 mercy and bowels; and also one of  
 those great *ends* which God had in  
 that assumption of our nature.

First, a *requisite*, on purpose to  
 make him the more *mercifull*. So *Heb.*  
*5. 1.* (the place even now insisted on,  
 when yet this primary qualification  
 I then passed over, and reserved unto  
 this mention) it is said, *Every High-*  
*Priest [taken from among men] is ordai-*  
*ned for men*, (and that, to this end)  
*that so he might be one that can have com-*  
*passion*; namely, with a pity that is na-  
 turall and kindly; such as a man beares

Part. 2. to one of his own kinde: For otherwise the Angels would have made higher and greater High-Priests then one of our nature; but then they would not have pityed men, as men doe their brethren, of the same kinde and nature with them.

And secondly, this was also Gods *end* and *intention* in ordaining Chr<sup>sts</sup> assumption of our nature, which that other place before cited, (namely, *Heb. 2. 16, 17.*) holds forth; *Verily he tooke not on him the nature of Angels, but the seed of Abraham; That is, an humane nature, and that made too of the same stuffe that ours is of, and it bebozed him to be made like us in all things, [that] he might be a mercifull High-priest, &c. [ἵνα ἐλεήμων γίνηται] To the end he might become, or be made mercifull.*

But was not the Sonne of God as mercifull (may some say) without the taking of our nature, as afterwards when he had assumed it? Or is his mercy thereby made larger then of it selfe it should have been, had he not tooke the humane nature on him?

I answer, Yes, he is as mercifull, but yet

1. Here.

1. Hereby is held forth an evident Part. 2.  
demonstration (and the greatest one  
that could have been given unto men)  
of the everlasting continuance of  
Gods mercies unto men: by this, that  
God is for everlasting become a man;  
and so we thereby assured, that he  
will be mercifull unto men, who are  
of his own nature, and that for ever:  
For as his union with our nature is  
for everlasting; so thereby is sealed  
up to us the continuation of these his  
mercies, to be for everlasting: So  
that he can, and will no more cease to  
be mercifull to men, then himself can  
now cease to be a man, which can ne-  
ver be. And this was the end of that  
assumption.

But secondly, that was not all: His  
taking our nature not onely addes unto  
to our faith, but some way or other  
even to his being mercifull. There-  
fore it is said, [*That he might be made  
mercifull, &c.*] That is, mercifull in  
such a way, as otherwise God of him-  
self alone had never been; namely,  
even [*as a man.*] So that this union  
of both natures, God and Man, was  
projected by God to make up the ra-  
rest compound of grace and mercy in

Part. 2. the result of it, that ever could have been; and thereby fully fitted and accommodated to the healing and saving of our soules. The greatnesse of that mercy that was in God, that contributes the stock and treasury of those mercies to be bestowed on us: and unto the greatnesse of these mercies nothing is, or could be added, by the humane nature assumed; but rather, Christs Manhood had all his largenesse of mercy from the Deity: So that had he not had the mercies of God to enlarge his heart towards us, he could never have held out to have for ever been mercifull unto us. But then, this humane nature assumed, *that addes a new way* of being mercifull: It assimilates all these mercies, and makes them the mercies of a man: it makes them humane mercies, and to gives a naturalnesse and kindli-nesse unto them to our capacitie. So that God doth now in as kindly and as naturall a way pity us, who are flesh of his flesh, and bone of his bone, as a man pities a man: Thereby to encourage us to come to him, and to be familiar with God, and treat with him for grace and mercy, as a man would

would doe with a man; as knowing Part. 2.  
that in that man Christ Jesus (whom  
we beleeve upon) God dwels, and  
his mercies worke in and through his  
heart in an humane way.

I will no longer insilt upon this no-  
tion now, because I shall have occasi-  
on to touch upon it againe, and adde  
unto it under that next third generall  
Head, of shewing the *way how* Christs  
heart is affected towards sinners:  
Onely take we notice, what comfort  
this may afford unto our faith, that  
Christ must cease to be a man, if he  
continue not to be mercifull; seeing  
the very plot of his becomming a  
man, was, that he might be mercifull  
unto us, and that in a way so familiar  
to our apprehensions, as our owne  
hearts give the experience of the like,  
which otherwise (as God) he was not  
capable of. And adde but this bold  
word to it (though a true one) that he  
may now as soon cease to be God, as  
to be a man. The humane nature,  
(after he had once assumed it) being  
raised up to all the naturall rights of  
the Sonne of God; whereof one (and  
that now made naturall unto him) is,  
to continue for ever united. And he  
may

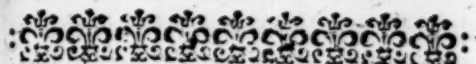


**Part. 2** may as soon cease to be either, as to be ready to shew mercy. So that not onely the scope of Christs office, but also the intention of his assuming our nature, doth lay a farther engagement upon him, and that more strong then any, or all the former.

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THE

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# THE HEART OF Christ in Heaven, Towards Sinners on Earth.

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## PART III.

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HEB. 4. 15.

*For we have not an High-Priest who cannot be touched with the feeling of our infirmities, but was in all things tempted like as we are, yet without sin.*

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### §. I.

*Some generals to cleare how this is to be understood, That Christs Heart is touched with the feeling of our infirmities, together with the way how our infirmities come to be feelingly let into his Heart.*



Having thus given such full and ample Demonstrations of the tenderesse and sameness of Christs Heart unto us now he is in Heaven, with that which it was whilst

Part. 3.

whilst he was here on earth; and those both *extrinsecall* (in the *first part*) and *intrinsecall* (in the *second*.) I now come to that last Head which I propounded in the opening of these words, namely, the *way* and *manner* of Christs being *affected* with *pity* unto us; both how it is to be understood by us, and also how such affections come to be let into his heart, and therein to work these bowels of compassion unto us. This in the beginning of the *Second Part* I propounded to be handled, as being necessary both for the opening and clearing the words of the Text, (which mainly hold forth this) as also for the clearing of the thing it selfe, the point in hand. For (as I there shewed) these words come in by way of pre-occupation or prevention of an objection, as if his state now in heaven were not capable of such affections as should tenderly move him to pity and commiseration, he being now glorified both in soul and body. Which thought, because it was apt to arise in all mens minds, the Apostle therefore fore-stalls it, both by affirming the contrary, [*We have not an High-priest that cannot be touched, &c.*] that

that is, he both *can be*, (or, is capable of it) and likewise *is touched*; notwithstanding all his glory; as also by annexing the reason of it, or shewing the way how it comes to passe, in that *in all points he was tempted like as we are.*

Now in handling and opening these, (which is a matter full of difficulty) I shall with all warinesse proceed to the discovery of what manner of affection in Christ this is, and that by these steps and degrees.

1. This affection of compassion, or his being *touched with the feeling of our infirmities*, is not wholly to be understood in a metaphoricall or a similitudinary sense, as those speeches used of God in the Old Testament are to be understood, when *bowels of compassion* are attributed unto him, and his *bowels* are said to be *rowled together*; or as when as it is said of God, that he *repented*, and was *afflicted in all his peoples afflictions*. All which expressions were spoken of God, (as we all know) but meerly *κατὰ τὸν τρόπον τῆς ἀνθρώπων* after the manner of men; so to convey and represent to our apprehensions, by what affections use to be in parents

**Part. 3.** rents or friends in such and such cases, (what provoke them unto such and such actions,) which like effects proceed from God towards us when he sees us in distresse. And so they are spoken rather *per modum Effectus*, then *Affectus*, rather by way of like Effect which God produceth, than by way of such Affection in Gods heart, which is not capable of any such passions as these are. Now towards the right understanding of this, the first thing which I affirme is, that (barely) in such a sense as this, that which is here spoken of Christ, is not to be understood; and my reason for it is grounded upon these two things put together: First, that this affection of his towards us here spoken of, is manifestly meant of his *humane nature*, and not of his Godhead onely, for it is spoken of that nature wherein he once was *tempted* as we now are. So expressly in the next words, which can be meant of no other then his humane nature.

And Secondly, That those kind of expressions which were used of God before the Assumption of our nature, onely, in a way of metaphor and

and similitude *after the manner of men*) Part. 3.

should in no further or more reall and proper sense be spoken of Christ and his humane nature now assumed, and when he is a man as truly and properly as we are, I cannot imagine; when I consider and remember that which I last insisted on, that one end of Christs taking an humane nature, was, *that he might be a [mercifull] High-Priest forever*; in such a way, as he being God alone, could not have been. I confesse I have often wondred at that expression there used, *Heb. 2. He tooke the seed of Abraham, that he might be made a mercifull Highpriest*; which at the first reading sounded, as if God had been made more mercifull by taking our nature. But this solved the wonder, that this assumption added a new way of Gods being mercifull: By meanes of which it may now be said, (for the comfort and reliefe of our faith) that God is truly and really mercifull, *as a man*. And the consideration of this contributes this to the clearing of the thing in hand, that wherea God of himselfe was so blessed and perfect, that his blessednesse could not have been touched with the least

Part. 3. least feeling of our infirmities; neither was he in himself capable of any such affection of pitty or compassion; *He is not as a man that he should pitty or repent, &c.* He can indeed doe that for us in our distresse, which a man that pitties us useth to doe: but the affections and bowels themselves he is not capable of. Hence therefore, amongst other ends of assuming mans nature, this fell in before God as one, that God might thereby become loving and mercifull unto men, as one man is to another. And so, that what before was but *improperly* spoken, and by way of *Metaphor* and similitude in the Old Testament, so to convey it to our apprehensions, might now be truly attributed unto him in the reality; that God might be for ever said to be *compassionate as a man*, and to be *touched with a feeling of our infirmities as a man*. And thus by this happy union of both Natures, the language of the Old Testament uttered onely in a figure, becomes verified and fulfilled in the truth of it, as in all other things the shadowes of it were in Christ fulfilled. And this is the first step towards the understanding

standing of what is here said of Christ **Part. 3.**  
taken from this comparison with the  
like attributed unto God himselfe.

A second and further step to let in  
our understanding to the apprehen-  
sion of this, is by the like further com-  
parison to be made with the Angels,  
and those affections of love and pittie  
that are certainly found in them. In  
comparison of which, these affections  
in Christs humane nature (though  
glorified) must needs be far more like  
to ours, even more tender, and more  
humane: For in that *Heb. 2.* it is ex-  
pressly said, *He therefore tooke not the  
nature of the Angels, that he might be a  
mercifull High-Priest.* Part of the in-  
tendment of those words is to shew  
and give the reason, not onely why he  
took our nature under fraile flesh,  
(though that the Apostle mentions,  
*ver. 14.*) but why an humane nature  
for the substance of it, and not the na-  
ture of Angels: Because in his affe-  
ctions of mercy he would for ever  
come neerer to us, and have such af-  
fections, and of the same kind with  
ours. Whereas otherwise in other re-  
spects, an Angel would have been an  
higher & more glorious High-Priest  
then a man. Now



## Part. 3.

Now the Angels being fellow-servants with us, (as the Angel called himselfe, *Rev. 22. 2.*) they have affections towards us more assimilated vnto ours, then God hath; and so are more capable of such impressions from our miseries, then God is. Although they be *Spirits*, yet they partake of something analogicall, or resembling and answering to those affections of pity, griefe, &c. which are in us. And indeed, so far as these affections are seated in our soules, and not dreacht in the passions of the body, (unto which our soules are united) they are the very same kinde of affections in us, that are in them. Hence the same lusts that are in men, are said to be in devils, *John 8. 44.* and therefore the devils also are said to fear and tremble, &c. And so (oppositely) the same affections that are in men, so farre as they are spirituall, and the spirit or soule is the seat of them, they must needs be found in the good Angels. But Christ having an humane nature, the same for substance that ours is, consisting both of soule and body, although through glory made spirituall, yet not become a *Spirit*, (A  
*Spirit*

*Spirit hath not flesh and bones*, as ye see **Parr. 3.**  
me have, sayes Christ of himselfe, after  
his Resurrection, *Luke 24.39.*) there-  
fore he must needs have affections to-  
wards us yet, more like to these of  
ours then those are which the Angels  
have. So then by these two steps we  
have gained these two things, That  
even in Christs humane nature,  
(though glorified) affections of pity  
and compassion are true and reall and  
not metaphorically attributed to him  
as they are unto God; and also more  
neere and like unto ours here, then  
those in the Angels are; even affecti-  
ons proper to mans nature, and tru-  
ly humane. And these he should have  
had, although this humane nature had  
from the very first assumption of it  
been as glorious as it is now in hea-  
ven.

But now thirdly, add this (further)  
that God so ordered it, that before  
Christ should cloathe this his humane  
nature with that glory he hath in hea-  
ven, and put this glory upon it, he  
should first take it as cloathed with  
all our infirmities, even the very same  
that doe cleave unto us, and should  
live in this world, as we doe, for ma-  
ny

**Part. 3.** ny yeeres. And during that time, God prepared for him all sorts of afflictions and miseries to runne through, which we our selves doe here meet withall; and all that time he was acquainted with, and inured unto all the like sorrowes that we are: and God left him to that infirmity and tenderneſſe of ſpirit, to take in all diſtreſſes as deeply as any of us, (without ſinne) and to exerciſe the very ſame affections under all theſe diſtreſſes that we at any time doe find ſtirring in our hearts: And this God thus ordered, on purpoſe thereby to fit him, and to frame his heart (when he ſhould be in glory) unto ſuch affections as theſe, ſpoken of in the Text. And this both this Text ſuggeſts to be Gods end in it, as alſo that fore-mentioned place, *Heb. 2. 13. For as much as we* (namely, his members) *are partakers of fleſh and bloud,* (which phraſe doth ever note out the frailties of mans nature, as *1 Cor. 15. 50. &c.*) *he himſelfe took part of the ſame,---that he might be a mercifull High-Prieſt, &c.* ver. 17. And then the Apoſtle gives this reaſon of it, ver. 18. [*For in that himſelfe hath ſuffered, being tempted, he*

is able ( this Ability is ( as was before Part. 3.

interpreted ) the having an heart fitted and enabled, out of experience, to pity and ) to succour them that are tempted. The meaning of which is, that it was not the bare taking of an humane nature ( if glorious from the first ) that would thus fully have fitted him to be affectionately pitifull out of experience ( though ( as was said ) the knowledge of our miseries taken in thereby , would have made him truly and really affectionate towards us, with affections humane and proper to a man ; and so, much neerer and liker ours then what are in the Angels themselves, or then are attributed to God, when he is said to pity us ) but further , his taking our nature at first cloathed with frailties , and living in this world as we ; This hath for ever fitted his heart by experience to be in our very hearts and bowels ; and not onely or barely to know the distresse, and as a man to be affected with an humane affection to one of his kinde ; but experimentally, remembering the like in himself once. And this likewise the text suggests as the way whereby our distresses are let into his heart the

more

## Part. 3.

feelingly now he is in heaven. *We have not an High Priest that cannot be touched with the feeling of our infirmities [but was in all points tempted like as we are, yet without sin.]* And the more to comfort us herein, observe how fully and universally the Apostle speaks of Christs having beene tempted here below. First, for the *matter* of them, or the severall sorts of temptations, he sayes he was tempted *καὶ πάντα*, in all points, or things of any kinde, wherewith we are exercised. Secondly, for the *manner*, (he addes that too) *καὶ ὁμοίωμα*, like as we are. His heart having beene just so affected, so wounded, pierced, and distressed, in all such tryals as ours use to be, onely without sinne. God (on purpose) left all his affections to their full tender-nesse, and quicknesse of sense of evill. So that Christ took to heart all that befell him, as deeply as might be; he slighted no crosse either from God or men, but had and felt the utmost load of it. Yea, his heart was made more tender in all sorts of affections then any of ours, (even as it was in love and pity) and this made him *a man of sorrowes*, and that more then  
any

any other man was, or shall be. Part. 3.

Now therefore, to explicate the way how our miseries are let into his heart, and come to stir up such kindly affections of pity and compassion in him, it is not hard to conceive from what hath now been said, and from what the Text doth further hint unto us.

1. The understanding and knowledge of that humane nature hath notice and cognisance of all the occurrences that befall his members here. And for this the Text is cleare: For the Apostle speakes this for our encouragement, That *Christ is toucht with the feeling of our infirmities*: which could not be a reliefe unto us, if it supposed not this, that he particularly and distinctly knew them; And if not all as well as some, we should want reliefe in all, as not knowing which he knew, and which not. And the Apostle affirmes this of his humane nature, (as was said) for he speaks of that nature that was *tempted* here below. And therefore the *Lambe that was slaine*, and so the man *Christ Jesus*, is *Revel. 5. 6.* said to have *seven eyes*, as well as *seven hornes*; which seven

Y

eyes

Part. 3. *eyes are the seven Spirits sent forth into all the earth.* His eyes of Providence (through his anointing with the Holy Ghost) are in all corners of the world, and view all the things that are done under the Sun; in like manner he is there said to have *seven hornes* for power, as *seven eyes* for knowledge; and both are defined to be *seven*, to shew the perfection of both; in their extent, reaching unto all things: So that, as *all power in heaven and earth is committed unto Him as Sonne of man*, (as the Scripture speaks) so all knowledge is given him of all things done in heaven and earth, and this as Son of man too: his knowledge and power being of equall extent. He is the *Sunne* as well in respect of knowledge, as of *Righteousnesse*, and there is nothing hid from his light and beames, which doe pierce the darkest corners of the hearts of the sonnes of men: He knowes the *sores* (as *Solomon* expresseth it) and distresses of their hearts. Like as a looking-glasse made into the forme of a round globe, and hung in the midst of a roome, takes in all the species of things done, or that are therein, at once; so doth the enlarged

larged understanding of Christs humane nature take in the affaires of this world, ( which he is appointed to govern;) especially the miseries of his members; and this at once. Part. 3.

2. His humane nature thus knowing all, [*I know thy workes, thy labour, and thy patience, &c. Rev. 22.*] He therewithall hath an act of memory, and recals how himselfe was once affected, and how distressed whilst on earth, under the same or the like miseries: For the memory of things here below remaines still with him, as with all spirits in either of those two other worlds, heaven or hell.

[*Son, remember thou in thy life time receivedst thy good things, and Lazarus will, &c.* sayes Abraham to the soule of Dives in hell, *Luke 16. 25.* [*Remember me when thou comest into thy Kingdome*] said the good theepe to Christ; And *Revel. 1.* *I am he* (sayes Christ) *that was dead, and am alive:* He remembers his death still, and the sufferings of it; and as he remembers it, to put his Father in mind thereof, so he remembers it also, to affect his own heart with what we feele: And his memory presenting the impression



of the like now afresh unto him, how it was once with him; hence he comes feelingly & experimentally to know how it is now with us, and so affects himselfe therewith: as *Dido* in *Virgil*, *Hand ignara mali miseris succurrere disco*; Having experience of the like miseries, (though a Queene now) I know how to succour those that are therein: As God said to the Israelites when they should be possessed of *Canaan* their own land, *Exo. 23. 9.* *Ye know the hearts of strangers, seeing ye were strangers, &c.* and therefore doth command them to pittie strangers, and to use them well upon that motive: So may it be said of *C H R I S T*, that he doth know *the hearts of his children* in misery, seeing himselfe was once under the like. Or as the Apostle exhorts the Hebrewes, *Heb. 13. 3.* *Remember them that are in bonds, as bound with them, and them that suffer adversity, as being your selves [in the body,] and so ere you dye, may come to suffer the like.* So Christ, the head of the body, (which is the fountaine of all sense and feeling in the body) doth remember them that are bound and in adversity, having himselfe beene

once

once in the body ; and so he exper- Part. 3.  
imentally compassionates them. And  
this is a further thing then the for-  
mer : We have gained this further,  
That Christ hath not onely such affe-  
ctions as are reall and proper to an  
humane nature , but such affections  
as are stirred up in him, from expe-  
rience of the like by him selfe once  
tasted in a fraile nature like unto ours.  
And thus much for the way of letting  
in all our miseries into Christs heart  
now , so as to strike and affect it with  
them.

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## §. II.

*A more particular disquisition, What manner of affection this is : The Seat thereof, whether in his spirit, or soule onely, or the whole humane nature. Some Cautions added.*

**B**UT concerning this Affection it selfe of pity and compassion, fellow-feeling, and sympathie, or *suffering with*, (as the Text calls it) which is the product, result, or thing produced in his heart by these; there still remains another thing more particularly to be inquired into; namely, *What manner of affection this is*. For that such an affection is stirred up in him, besides and beyond a bare act of knowledge, or remembrance how once it was with himselfe, is evident by what we find in the Text. The Apostle sayes, not onely that he remembers how himselfe was tempted with the like infirmities that we are, (though that be necessarily supposed) but that he is struck and *toucht with the feeling of our infirmities*; to the producing

ducing of which, this act of remembrance doth but subserve. And he tels us, Christ is *ab'e*, and his heart is capable of thus being toucht. And the word [*συμπαθεῖν ὡς*] is a deep word, signifying to *suffer with us*, uncill we are relieved. And this affection thus stirr'd up, is it which moveth him so cordially to help us.

Now concerning this affection, (as here thus expressed) how far it extends, and how deep it may reach, I think no man in this life can fathom. If *Cor Regis*, the heart of a King be inscrutable, (as Solomon speakes) the heart of the King of Kings now in glory is much more. I will not take upon me to *intrude into things which I have not seen*, but shall endeavour to speak safely, and therefore warily, so far as the light of Scripture and right reason shall warrant my way.

I shall set it forth three wayes:

- { 1. Negatively.
- { 2. Positively.
- { 3. Privatively.

1. *Negatively*: It is certaine that this affection of sympathy or fellow-feeling in Christ is not in all things such a kind of affection as was in him

Part. 3. *in the dayes of his flesh.* Which is cleare by what the Apostle speakes of him and his affections then, *Heb. 5. 7* *Who in the dayes of his flesh, when he had offered up prayers and supplications with strong cryings and teares, was heard in that which he feared.* Where we see his converse and state of life here below, to be called by way of difference and distinction from what it is now in heaven, [*The dayes of his flesh:*] By [*flesh*] meaning not the substance of the humane nature, for he retaines that still; but the fraile quality of subjection to mortality, or passibility. So [*Flesh*] is usually taken; as when *all flesh* is said to be grasse; It is spoken of mans nature, in respect to its being subject to a fading, wearing, and decay, by outward casualties, or inward passions. So in this Epistle, *Chap. 2. 14.* *For as much as the children (we his brethren) did partake of flesh and bloud, (that is, the frailties of mans nature) he himselfe also tooke part of the same.* And accordingly the Apostle instance in the following words of that 14. verse, as in death, (which in the dayes of his flesh Christ was subject to) so also in such fraile passions and affections

affections as did work a suffering in Part. 3. him, and a wearing and wasting of his spirits; such as passionate sorrow, joyed with strong cryes and teares, (both which he mentioneth) and also feare, (in those words) [*He was heard in that which he feared.*] Now these dayes of his flesh being over and past, (for this was onely (as sayes the Apostle) in the dayes of his flesh) hence therefore all such concomitant passionate overflowings of sorrow, feare, &c. are ceased therewith, and he is now no way capable of them, or subjected to them.

Yet (2.) *Positively*, why may it not be affirmed, that for substance, the same kinde of affection of pittie and compassion that wrought in his whole man both body and soule, when he was here, works still in him now he is in heaven? (if this Position be allayed with those due cautions and considerations which presently I shall annexe) For, if for substance the same flesh and blood, and animall spirits remain and have their use; (for though Christ in *Luke 24. 29.* mentioned onely his having flesh and bones after his resurrection, unto *Thomas* and the

Part. 3. other Disciples, because these two alone were to be the object of his Touch and Feeling; yet *Blood and Spirits* are included in that *flesh*, for it is *caro vitalis, living flesh*, and therefore hath Blood and Spirits that flow and move in it,) then why not the same affections also? and those not stirring onely and meerly in the soule, but working in the body also, unto which that soule is joyned, and so remaining really humane affections? The use of blood and spirits is, as to nourish, (which end is now ceased) so to affect the heart and bowels by their motion to and fro, when the soule is affected. And why this use of them should not remaine, (and if not this, we can conceive no other) I know not. Neither why this affection should be onely restrained to his spirit or soule, and his corporeall powers not be supposed to communicate and partake in them. That so, as he is a true man, and the same man that he was, both in body as well as in soule, (for else it had not been a true Resurrection) so he hath still the very same true humane affections in them both: and such, as whereof the body

is

is the seat (and instrument) as well as the soule. And seeing this whole man both body and soule was tempted, and that (as the Text sayes) he is *touch'd with a feeling* in that nature which is tempted, it must therefore be in the whole man, both body and soule. Therefore when as we read of the *wrath of the Lambe*, as *Revel. 6. 16.* (namely, against his enemies) as here of his pity and compassion (towards his friends and members) why should this be attributed onely to his Deity, (which is not capable of wrath) or to his soule and spirit onely? And why may it not be thought he is truly angry as a man, in his whole man, and so with such a wrath as his body is affected with, as well as that he is wrathfull in his soule onely; seeing he hath taken up our whole nature, on purpose to subserve his Divine nature in all the executions of it?

But now, how farre (in our apprehensions of this) we are to cut off the weaknesse and frailty of such affections as in the dayes of his flesh was in them, and how exactly to difference those which Christ had here, and those which he hath in heaven, there-  
in



Part. 3. in lyes the difficulty, and I can speake but little unto it.

Yet first, this we may lay down as an undoubted Maxime, That so far, or in what sense his Body it selfe is made *spirituall*, (as it is called, 1 Cor: 15. 44.) so far, and in that sense all such affections as thus working in his Body, are made *spirituall*; and that in an opposition to that fleshly and fraile way of their working here. But then, as his Body is made *spirituall*, not *Spirit*, (*spirituall* in respect of power, and likenesse to a Spirit, not in respect of substance or nature) so these affections of pity and compassion doe work not only in his *Spirit* or Soule, but in his Body too, as their seat and instrument, though in a more spirituall way of working, and more like to that of Spirits, then those in a fleshly frail body are. They are not wholly spirituall in this sense, that the Soule is the sole subject of them, and that it drawes up all such workings into it selfe: so that *that* should be the difference between his affections now, and in the dayes of his flesh. Men are not to conceive, as if his body were turned into such a substance as the Sun is

is of, for the soule (as through a case of glasse) to shine gloriously in only; but further it is united to the soule, to be *acted* by it, (though immediately) for the soule to produce operations in it. And it is called *spirituall*, not that it remaines not a body, but because it remaines not such a body; but is so framed to the soule, that both it selfe and all the operations of all the powers in it, are immediately and entirely at the arbitrary *imperium* and dominion of the soule; and that, as the soule is pleased to use it, and to sway it and move it, even as immediately and as nimbly (and without any clog or impediment) as an Angell moves it selfe, or as the soule acteth it selfe. So that this may perhaps be one difference, that these affections, so far as in the body of Christ, doe not affect his soule, (as here they did, though as then under the command of Grace and Reason, to keep their motions from being inordinate or sinfull) but further, the soule being now too strong for them, doth at its own arbitrement raise them, and as entirely and immediately stir them as it doth it selfe.

Hence

## Part. 3.

Hence, 2. these affections of pity and sympathie so stirred up by himselfe, though they move his bowels, and affect his bodily heart as they did here; yet they doe not afflict and perturb him in the least, nor become they a burthen and a load unto his spirit, so as to make him sorrowfull or heavy, (as in this life here his pity unto *Lazarus* made him, and as his distresses at last, that made him sorrowfull unto death.) So that, as in their rise, so in their effect, they utterly differ from what they were here below. And the reason of this is, because his Body, and the blood and spirits thereof, (the instruments of affecting him) are now altogether impassible; namely in this sense, that they are not capable of the least alteration tending to any hurt whatever: And so, his body is not subject to any griefe, nor his spirits to any waste, decay, or expence. They may, and doe subserve the soule in its affections, as they did whilst he was here; but this, meere by a locall motion, moving to and fro in the veynes and arteries, to affect the heart and bowels, without the least diminution or impaire.

impaire to themselves, or detriment to him. And thus it comes to passe, that though this Blood and Spirit doe stir up the same affections in his heart and bowels, which here they did, yet not (as then) with the least perturbation in himselfe, or incouveniencē unto himselfe: But as in this life he was troubled and grieved [*without sinne,*] or inordinacie; so now when he is in heaven he pities and compassionates *without* the least mixture or tang of disquietment and *perturbation* (which yet necessarily accompanied his affections whilst he was here, because of the frailty in which his body and spirit were framed:) His perfection *destroyes* not his affections, but onely *corrects* and amends the imperfection of them. *Passiones perfectivas* to be now in him, the best of Schoolemen doe acknowledge.

Thirdly, All naturall affections that have not in them *Indecentiam status*, something unbefitting that state and condition of glory wherein Christ now is, both Schoolemen and other Divines doe acknowledge to be in him. *Humane affectiones quae naturales sunt, neque cum probro vel peccato*

Part. 3.

*cato conjuncta, sed omni ex parte rationi subduntur; denique ab iis conditionibus liberantur, quæ vel animo, vel corpori aliquo modo officiant, Beatis nequaquam repugnare censenda sunt.* Those affecti-

“ons which are naturall to man, and

“have no adhæſion of sinne or shame

“unto them, but are wholly governed

“by reason, and lastly are exempt

“from such effects as may any way

“hurt either the soule or the body,

“there is no ground to thinke that

“such affections may not well stand

“with the state of soules in blisse,

ſayes *Justinian* upon this place. Now

if we consider it, Christ his very state

in glory is such, as it becomes him to

have such humane affections of pittie

and compassion in his whole man; so

far as to quicken and provoke him to

our help and succour: not such as to

make him *a man of sorrowes* in himselfe

again, (that were uncomely, nay, in-

compatible to him) but such as should

make him *a man of succours* unto us,

which is his office. To this end it is

to be remembred, that Christ in hea-

ven is to be considered, not personally

onely as in himselfe made happy in

his Father; but withall in his relati-

ons

ons and in his offices as an *Head* unto us; and in that relation he now sits there, as 1 *Ephes.* 21. 22. (and the head is the seat of all the senses for the good of the body) and therefore most sensible of any other part. Wherefore because his members unto whom he beares this relation, are still under sinne and misery, therefore it is no way uncomely for him in that estate to have affections suitable to this his relation. If his state of glory had been wholly ordained for his owne personall happinesse, then indeed there had been no use of such affections to remaine in him; but his relation to us being one part and ingredient of his glory; therefore they are most proper for him: yea, it were uncomely if he had them not. Neither are they a weaknesse in him, as so considered, but rather part of his *strength* (as the Apostle calls them) [*δυναμις*]. And although such affections might in one respect be thought an imperfection; yet in another respect, (namely, his relation to us, and office for us) they are his perfection. As he is our Head, (which he is as he is a man) it is his glory to be truly and really (even as a man)

Part. 3. man) sensible of all our miseries; yea it were his imperfection if he were not.

And 4. let me add this for our comfort, that though all such affections as are any way a burthen to his spirit, or noxious to his body, be not now compatible to him; and though that passionate frailty and infirmity which did help him here to pity and relieve men in misery, out of a suffering hurtfull to himself; though these be cut off: yet in those workings of affections and bowels, which he hath now, (which for substance are the same) there is (instead of that passionate frailty) a greater capaciousnesse, vastnesse, and also quicknesse in his affections now in heaven, so to make up a compensation; and so no lesse effectually to stir and quicken him to relieve us, then those former affections did. For it is certaine, that as his knowledge was enlarged upon his entring into glory; so his humane affections of love and pity are enlarged in solidity, strength, and reality, (as true conjugall love useth to be, though more passionate happily at first.) They are not lesse now, but are onely made more spiritua'l.

And

And as *Salomons* heart was as large **Part. 3.**  
in bounty and royalty, as in know-  
ledge; so Christs affections of Love  
are as large as his Knowledge or his  
Power: They are all of a like extent  
and measure. So far as Gods intenti-  
on to shew mercy doth reach, (and  
who knowes the end of those riches?)  
so far doth Christs disposition to be-  
stow it. *Ephef. 3. 19. The Love of Christ,*  
*God-man, passeth knowledge.* It hath  
not lost, or been diminished by his  
going to heaven. Though God in  
his *nature* be more mercifull then  
Christs humane nature, yet the *act*  
and exercise of Christs affections is as  
large as Gods purposes and decrees  
of mercy are. And all those large aff-  
ections & mercies are become humane  
mercies; the mercies of a *Man* unto  
men.

3. Privatively. If these affections  
of Christs heart be not suffering and  
afflicting affections; yet we may by  
way of *Privation* expresse this of  
them, that there is a lesse fulnesse of  
joy and comfort in Christs heart,  
whilst he sees us in misery and under  
infirmities, comparatively to what  
will be when we are presented to him  
free of them all. To



**Part. 3.**

To cleare this, I must recall (and I shall but recall) that Distinction I made (in the 4. Demonstration, *Seet. 2. Part 2.*) of a double capacity of Glory, or a double fulnesse of Joy which Christ is ordained to have: The one Naturall, and so due unto his person as in himselfe alone considered; The other Additionall, and arising from the compleated happinesse and glory of his whole Church, (wherewith mystically he is one.) So in *Ephes. 1. ult.* although he by reason of his personall fulnesse is there said to *fill all in all*; yet as he is an *Head*, in relation to his Church as his body (as in the verses before he is spoken of) thus the perfection of this his bodies beatitude it is reciprocally called *his fulnes*; and therefore untill he hath filled them with all happinesse, and delivered them from all misery, himselfe remains under some kinde of imperfection, and answerably his affections also (which are suited to this his relation) have some want of imperfection in them, whilst they lie under misery, in comparison of what his heart shall have when they receive this fulnesse. We may warrantably say,

say, Christ shall be more glad then, (and is now) as his children are grown up from under their infirmities, and as they doe become more obedient and comfortable in their spirits; so *John 15. 10, 11.* I shall adde some illustration to this by this similitude, (which though it hold not in all things, yet it will hold forth some shadow of it) The *spirits of just men*, departed, are said to be perfect, *Heb. 12.* yet because they have bodies unto which they have a relation, and unto which they are ordained to be united, they in this respect may be said to be imperfect, till these bodies be re-united and glorified with them, which will adde a further fulnesse to them. Thus in some analogie it stands between Christ Personall, and Christ Mystically considered. Although Christ in his own *Person* be compleat in happinesse; yet in relation to his members he is imperfect, and so accordingly hath affections suited unto this his relation: which is no derogation from him at all. The Scripture therefore attributes some affections to him which have an imperfection joyned with them; and those

to be in him, untill the day of judgement. Thus *Expectation* and *Desire*, (which are but imperfect affections in comparison to that joy which is in the full fruition of what was expected or desired) are attributed to him, as he is man, untill the day of Judgement. Thus *Heb. 10. 12, 13.* He is said to sit in Heaven, *expecting till his enemies be made his foot-stool.* The destruction of which enemies will adde to the manifestative glory of his kingdome. Now as that will adde to the fulnesse of his greatnesse; so the compleat salvation of his members will adde to the compleatnesse of his glory. And as the expectation of his enemies ruine may be said to be an imperfect affection, in comparison of the triumph that one day he shall have over them: so his joy which he now hath in his Spouse, is but imperfect, in comparison of that which shall fill his heart at the great day of Marriage. And accordingly, the Scripture calls the accomplishment of these his desires a *satisfaction*; so *Isai. 63, 11.* *He shall see of the travaile of his soule, and be satisfied*, which argnes desires to be in him, lying under a want of some.

something in the end to be obtained: Parr. 3.

Onely we must take in this withall, that Jesus Christ indeed knowes and sees the very time when this his fullnesse through the exaltation of his members up to himselfe shall be compleated, and when he shall trample upon the necks of all his and their enemies; He sees their day a coming, (as the Psalmist hath it) which alleviates and detracts something from this imperfection, that he should thus expect or tarry.

### §. III.

*This Scruple satisfied: How his heart can be feelingly touched with our Sins, (our greatest infirmities) seeing he was tempted [without sinne.]*

There remaines one great unsatisfaction to be removed, which cannot but of it selfe arise in every good heart. You told us, (may they say) that by [*infirmities*] *sinnes* were meant, and that the Apostles scope was to encourage us against them also, (and they are indeed the greatest discomforts and discouragements of all other) Now against them, this  
which

**Part. 3.** which the Apostle here speaks affordeth us but little, seeing Christ knows not how experimentally to pity us therein, for *he knew no sinne* : Yea, the Apostle himselfe doth here except it, *He was tempted in all things*, [yet without sinne.] It may comfort us indeede, that Christ doth and will pitié us in all other infirmities, because he himselfe was subject to the like; but hee never knew what it was to be under sinne, and vexed with a lust, (as I am,) and how shall I relieve my selfe against that, by what the Apostle here speaks of him? I shall endeavor to give some satisfaction and reliefe in this, by these following considerations.

First, the Apostle puts in indeede, that *hee was tempted* [yet without sin] and it was well for us that hee was thus without sinne, for hee had not beene a fit Priest to have saved us else: so *Heb. 7. 25.* *Such an High-Priest became us as was separate from sinners, innocent. &c.* Yet for your relief withall consider, that he came as neere in that point as might be, [he was tempted in all things] so sayes the Text, though without sinne on his part; yet tempted

tempted to all sinne, so farre as to be Part. 3.  
 afflicted in those temptations, and to  
 see the misery of those that are temp-  
 ted, and to know how to pity them  
 in all such temptations. Even as in  
 taking our nature, in his birth, he  
 came as neere as could be, without  
 being tainted with originall sinne, as  
 namely, by taking the very same mat-  
 ter to have his body of that all ours  
 are made of, &c. So in the point of  
 actuall sinne also he suffered himse-  
 lf to be tempted as farre as might be, so  
 as to keep himselfe pure. He suffered  
 all experiments to be tryed upon him  
 by Satā, even as a man who hath taken  
 a strong antidote, suffers conclusions  
 to be tryed on him by a Mountibank.  
 And indeede, because he was thus  
 tempted by Satan unto sinne, there-  
 fore it is on purpose added, [*yet with-  
 out sinne,*] And it is as if he had said,  
 sinne never stained him, though he  
 he was outwardly tempted to it. He  
 was tempted to all sorts of sinnes by  
 Satan, for those three temptations  
 in the wildernesse were the heads  
 of all sorts of temptations, (as  
 Interpreters upon the Gospels doe  
 shew.

Z

Then

Then Secondly, To fit him to pity us in case of sinne, he was vext with the filth and power of sinne in others whom he conversed with, more then any of us with sinne in our selves. His righteous soule was vexed with it, as *Lot's* righteous soule is said to have been with the impure conversation of the Sodomites. He endured the contradictions of sinners against himselfe, *Heb. 12. 3. The reproaches of them that reproached thee, (that is, upon his God) fell upon me; Rom. 15. 3.* It was spoken by the Psalmist of Christ, and so is quoted of him by the Apostle: that is, every sinne went to his heart. So as in this, there is but this difference betwixt him and us, That the regenerate part in us is vexed with sinne in our selves, and that as our own sinne; but his heart with sinne in others onely: yet so, as his vexation was the greater, by how much his soule was more righteous then ours which makes it up; yea, in that he sustained the persons of the elect, the finnes which he saw them commit troubled him, as if they had been his own. The word here translated *Temp-  
ted*, is read by some [*πειρασμῶν*] that is, *vexed*. Yea,

Yea, and Thirdly, to help this also, Part. 3.

It may be said of Christ whilst he was here below, that in the same sense or manner wherein he bore our sicknesses, *Mat. 8. 17.* (who yet was never personally armed with any disease) in the same sense or manner he may be said to have borne our sinnes; namely thus: Christ when he came to an elect child of his that was sick, whom he healed; his manner was, first by a sympathie and pitty to afflict himselfe with their sicknesse, as if it had been his own: Thus at his raising of *Lazarus*, it is said that he *groaned in spirit*, &c. and so by the merit of taking the disease upon himselfe, through a fellow-feeling of it, he tooke it off from them, being for them afflicted: as if he himselfe had been sick. And this seemes to be the best interpretation that I have met with, of that difficult place in *Mat. 8. 16. 17.* where it is said, *He healed all that were sick, that it might be fulfilled which was spoken by Isaiah the Propbet, saying, Himselfe took our infirmities [and bare our sicknesses.]* Now in the like way or manner unto this, of bearing our sicknesses, he might beare our sinnes too; for he



Part. 3. being one with us, and to answer for all our finnes, therefore when he saw any of his owne to sinne, he was affected with it, as if it had been his own. And thus is that about the power of sinne made up and satisfied.

And Fourthly, as for the guilt of sinne, and the temptations from it, he knowes more of that then any one of us. He tasted the bitterneſſe of that, in the imputation of it, more deeply then we can, and of the cup of his Fathers wrath for it, and so is able experimentally to pittie a heart wounded with it, and struggling under such temptations. He knowes full well the heart of one in his own sense forsaken by God, seeing himſelfe felt it, when he cryed out, *My God, my God, why haſt thou forſaken me?*

Uses



## Uses of all.

1. **T**HUS that which hath beene said may afford us the strongest consolations & encouragements against our finnes of any other consideration whatsoever, and may give us the greatest assurance of their being removed off from us, that may be: for,

Use 1.

First, Christ himselfe suffers (as it were) at least is affected under them as his enemies, which therefore he will be sure to remove, for his owne quiet sake. His heart would not be quiet, but that he knowes they shall be removed. As God sayes in the Prophet, so may Christ say much more, *My Bowels are troubled for him, I remember him still.* Jeremiah 31. 20.

Secondly, there is comfort concerning such infirmities, in that your very finnes move him to pittie more then to anger. This text is plaine for it, for he suffers with us under our infirmities; and by infirmities are meant sins, as well as other miseries, (as was

Part. 3. proved :) whilst therefore you look on them as infirmities, (as God here lookes upon them, and speaks of them in his owne) and as your disease, and complaine to Christ of them, and doe cry out, *O miserable man that I am, who shall deliver me?* so long feare not. Christ he takes part with you, and is so farre from being provoked against you, as all his anger is turned upon your sinne to ruine it; yea his pittie is increased the more towards you, even as the heart of a father is to a childe that hath some loathsome disease, or as one is to a member of his body that hath the leprosie, he hates not the member, for it is his flesh, but the disease, and that provokes him to pittie the part affected the more. What shall not make for us, when our sinns that are both against Christ and us, shall bee turned as motives to him, to pity us the more? The object of pity is one in misery whom we love; and the greater the misery is, the more is the pity, when the party is beloved: Now of all miseries, sin is the greatest; and whilst your selves look at it as such, Christ will looke upon it as such only also in you. And he

he loving your persons, and hating  
only the sinne; his hatred shall all fall,  
and that only upon the sinne to free  
you of it by its ruine and destruction,  
but his bowels shall bee the more  
drawn out to you; and this as much  
when you lie under sin, as under any  
other affliction. Therefore feare not,  
*What shall separate us from Christs love.*

Part. 3.

What ever tryall, or temptation,  
or miserie we are under, we may  
comfort our selves with this, that  
Christ was once under the same, or  
some one like unto it, which may  
comfort us in these three differing re-  
spects that follow, by considering

Use 2.

First, that we are thereby but con-  
formed to his example, for he was  
tempted in all, and this may be no  
small comfort unto us.

Secondly, we may look to that par-  
ticular instance of Christs being un-  
der the like, as a meriting cause to  
procure and purchase succour for us  
under the same now; and so in that  
respect may yet further comfort our  
selves. And

Thirdly, his having once borne the  
like, may relieve us in this, that there-  
fore he experimentally knowes the  
mi-

**Part. 3.** miserie and distresse of such a condition, and so is yet further moved and quickned thereby to helpe us.

*Use 3.* As the Doctrine delivered is a *comfort*, so the greatest *motive* against sin, and *periuasive* unto obedience; to consider, that Christs heart if it bee not afflicted with, (and how farre it may suffer with us we know not) yet for certain hath lesse joy in us, as we are more or lesse sinfull, or obedient. You know not by sinning what blows you give the heart of Christ: If no more but that his joy is the lesse in you, it should move you, as it useth to doe those that are ingenuous. And take this as one incentive to obedience, that if he retain the same heart and mind for mercy towards you which he had here on earth: Then to answer his love, endeavor you to have the same heart towards him on earth, which you hope to have in heaven; and as you daily pray, *Thy will be done on earth as it is in heaven.*

*Use 4.* In all miseries and distresses you may be sure to know where to have a friend to help and pity you, even in heaven, *Christ*; one whose nature, office, interest, relation, all, doe engage.

gaze him to your succour; you will **Part. 3.**  
 finde men, even friends, to be often-  
 times unto you unreasonable, and  
 their bowels in many cases shut up  
 towards you. Well, say to them all,  
 If you will not pity me, *Choose, I*  
*know one that will, one in heaven whose*  
*heart is touched with the feeling of all my*  
*infirmities, and I will goe and bemoan*  
*my selfe to him. Come boldly, (sayes*  
*the Text) με παρηγοιας, even with o-*  
*pen mouth, to lay open your com-*  
*plaints, and you shall finde grace and*  
*mercy to helpe in time of neede. Men love*  
*to see themselves pityed by friends*  
*though they cannot helpe them: Christ*  
*can and will doe both.*

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**FINIS.**

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